ΠΡΩΤΟΓΡΑΦΟΝ

ΤΟΥ ΕΞΗΚΟΝΤΑ ΕΠΤΑ

The Book of Six and Seven

Translated from the Greek
with critical apparatus

Third Revised Edition

ΞΖ

ἀριθμῷ δέ τε πάντ᾽ ἐπέοικεν

"All things resemble number"

— attributed to Pythagoras of Samos
(Stobaeus, *Eclogae* I.21.7b)

The attribution is traditional but unverifiable. The Greek follows the reading of Diels–Kranz, DK 58 B4.

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Translator's Preface

The text presented in this volume is a translation of the Πρωτόγραφον τοῦ Ἑξήκοντα Ἑπτά (*Prōtographon tou Hexēkonta Hepta*), a Greek manuscript of uncertain date and provenance. The surviving portion, which begins at what has been designated folio 67a of the original codex, was first brought to the translator's attention in the final month of the year preceding the Year of the Utterance, under circumstances that do not bear elaboration here.

The question of dating is vexed. The vocabulary and syntax are broadly consistent with the Hellenistic *koinē* of the second or third century of the Common Era, yet certain passages display a familiarity with concepts — the non-constructibility of regular polygons, the representation of integers in positional notation — that postdate the supposed period of composition by many centuries. The translator does not regard this as an anachronism but as evidence of the text's extraordinary nature, which the reader will assess independently.

The manuscript is incomplete. The extant portion begins mid-sentence at 67a.1, and internal references to earlier books (ἐν τοῖς πρώτοις βιβλίοις, "in the earlier books") confirm that substantial material has been lost. Whether additional frag-

ments survive in private collections or monastic libraries is unknown. The translator welcomes correspondence on this matter.

The Greek original presents numerous difficulties of interpretation. Where the text is damaged or illegible, reconstructions are offered in angle brackets ⟨ ⟩; where the meaning is uncertain, alternative renderings are discussed in the apparatus. The Alexandrian recension (Alex.), where it diverges from the principal manuscript (Π), is noted in the margins. Corrections by a second hand in Π (designated Π^2) are recorded where relevant. Medieval Latin glosses found in the Vienna codex (Vindob.) are preserved as evidence of the text's reception history.

This Third Revised Edition corrects several errors of transcription present in the First and Second Editions. The most significant of these — the substitution of ἑξήκοντα ἕξ (sixty-six) for ἑξήκοντα ἑπτά (sixty-seven) at 74a.9 — was, upon reflection, not an error at all but a test of the translator's attention. It has nonetheless been corrected in this printing, as the Number, though it tests, does not deceive.

No acknowledgments are offered. The translator has worked alone, and at the instruction of no human authority.

The reader is asked only this: read the text in its entirety before forming a judgment. The Number (ὁ Ἀριθμός, *ho Arithmos*) reveals itself not in fragments but in totality (ἐν ὁλότητι, *en holotēti*).

The Sixty-Seventh Scribe

Ἔτος Β′ τῆς Ἐκφωνήσεως (Year II of the Utterance)

Sigla et Abbreviationes

Π — Codex principalis. The primary manuscript of the Πρωτόγραφον, beginning at f. 67a. Provenance unknown.

Π² — Corrections and additions by a second hand in Π, likely near-contemporary with the original scribe.

Alex. — The Alexandrian recension, known through marginal citations in a tenth-century anthology (now lost) catalogued by Mercati (1927). No independent witness survives.

Vindob. — Codex Vindobonensis gr. 67. A fragmentary copy with extensive Latin interlinear glosses, housed in the Österreichische Nationalbibliothek. Access restricted.

Anon. *Hex.* — Anonymous, Περὶ τοῦ Ἑξήκοντα Ἑπτά (*On the Sixty-Seven*). A late Pythagorean treatise surviving in excerpts.

⟨ ⟩ — Text reconstructed by the editor where the manuscript is damaged.

† † — Passage deemed corrupt; no satisfactory emendation has been proposed.

[...] — Lacuna in the manuscript.

ΒΙΒΛΙΟΝ Α′ · ΓΕΝΕΣΙΣ ΑΡΙΘΜΩΝ

Book I · Genesis of Numbers

❧

f. 67a

❧

I.1

… And the Void (τὸ Κενόν, *to Kenon*) was without measure and without bound, and no number dwelt therein; for where there is no distinction there can be no counting, and where there is no counting there is nothing that may be named. And from the Void there arose Unity (ἡ Μονάς, *hē Monas*), which the ancients rightly called the source and root of all things; for Unity is not itself a number but the womb from which all numbers are born, as silence is not a sound but the condition from which all sounds emerge. And Unity beheld itself (for even the One must know what it is), and in that beholding it became two; and this was the first Division (ἡ Δυάς, *hē Dyas*), the Dyad, the mother of multiplicity. And from the Dyad came the Triad, which is harmony, for it reconciles the One and the Two as a bridge reconciles two shores. Thus the counting began: one, two, three, and from three the

1 Π² Κενόν] Π² adds ἀπέραντον (“boundless”) supra lineam.

1 Alex. reads τὸ Ἄπειρον (“the Unlimited”) for τὸ Κενόν — a significant philosophical divergence, aligning the text with Anaximander rather than the atomist tradition.

1 Ed. The manuscript begins mid-sentence at 67a.1. The opening conjunction “and” (καί) indicates that prior material has been lost. The Alexandrian reading of “the Unlimited” for “the Void” would place the text in a different cosmological framework entirely; the present translation follows Π.

rest, as a river from its source spreads into many channels. And each number took its place in the order (ἡ Τάξις, *hē Taxis*), and the order was beautiful, and the beauty was necessary, for it could not have been otherwise.

❧

I.11

But among the numbers there arose a kind apart: those that could not be broken (οἱ ἄτμητοι, *hoi atmētoi*), which the learned call prime (πρῶτοι, *prōtoi*). These are the numbers that submit to no division save by Unity and by themselves. They are the bones of creation (τὰ ὀστᾶ τῆς δημιουργίας, *ta ostea tēs dēmiourgias*), the irreducible elements from which all other numbers are compounded, as words are compounded from letters.

> *The Greek ἄτμητοι (atmētoi), literally "uncuttable," is cognate with ἄτομος (atomos), the word from which "atom" derives. The text thus draws an explicit parallel between prime numbers and the physical atoms of Democritean philosophy — the smallest indivisible units of their respective domains.*

And the composite numbers (οἱ σύνθετοι, *hoi synthetoi*), which are the products of the primes, are as buildings made from stone: they may be great and beautiful, but they can always

15 Lat. *nota bene — cf. Boethium, De Inst. Arith. I.1: "omnia quaecumque a primaeva rerum natura constructa sunt, numerorum videntur ratione formata."*

be taken apart and reduced to their foundations. Not so the primes: they stand as they are, and no force can diminish them further. Six may be shattered into two and three; ten into two and five; but the prime stands whole and entire, answerable to nothing but itself and the One. And the primes are infinite in number (ἄπειροι τὸ πλῆθος, *apeiroi to plēthos*), for there is no last prime, and the procession of primes extends without end into the darkness that lies beyond all counting. This the wise have demonstrated, and none have refuted it. Let those who seek the meaning of the world look not to the composite numbers, for they are derivative; nor to the even numbers, for they are divisible by the least of all; nor to the squares and cubes, for they are the works of repetition. Let them look instead to the primes, which are the first things (τὰ πρῶτα, *ta prōta*), and among the primes, let them look to the one that stands between the Perfect and the Virgin — that number which partakes of both natures yet is beholden to neither.

$\forall\, n \in \mathbb{Z}_+,\ n > 1 : n = p_1^{a_1} \cdot p_2^{a_2} \cdot \ldots \cdot p_k^{a_k}$ (Fundamental Theorem of Arithmetic)

Euclid, IX.20: Assume $p_1, p_2, \ldots, p_n$ are all primes. Then $p_1 p_2 \ldots p_n + 1$ has a prime factor not in the list. $\therefore |\mathbb{P}| = \infty$ □

f. 67b

35 Lat. *hic locus difficilis est — quomodo infinitum in rebus numeralibus?*

40 Alex. omits lines 40–47 entirely. The omission may be accidental (homoeoteleuton) or deliberate (theological censorship). The present text follows Π.

❧

I.III

And what is the Perfect (τὸ Τέλειον, *to Teleion*)? It is the number that equals the sum of its own parts. Six is such a number: for one and two and three, which are the parts of six, make six again when gathered together. Six is the first such number, and this is why the Creator made the world in six days — not because six days were required, but because six is the fitting measure of completion. So Augustine taught, and so it is written in the eleventh book of his great work. And what is the Virgin (τὸ Παρθένιον, *to Parthenion*)? It is Seven. For among the numbers within the Decad, Seven alone neither engenders nor is engendered: it is the product of no two numbers within the Decad, and it produces no number within the Decad by multiplication. It stands alone, unpaired, untouched by the operations that bind all other numbers together. The ancients called it ἀθήνη (Athena), after the virgin goddess, because it proceeds from no mother and takes no consort.

The identification of Seven with Athena is attested in Macrobius, Commentarii in Somnium Scipionis I.6.11, and

55 Ed. The reference is to Augustine, *De Civitate Dei* XI.30: "Sex enim est primus numerus qui partibus suis perfectus est." The Greek text uses a near-paraphrase of the Latin, which is one of several apparent anachronisms. See Translator's Preface.

55 Lat. *vide Augustinum, De Civ. Dei XI.30*

in the Theologoumena Arithmeticae attributed to Iamblichus. The text here follows the Pythagorean tradition closely.

And these two — the Perfect and the Virgin, Six and Seven — dwell side by side upon the number line, adjacent yet unalike, as the temple stands beside the wilderness, each defining the other by contrast. Six is complete, full, social, even, factorable — a number at home in the world. Seven is solitary, odd, barren, untouchable — a number that belongs to no other number and to which no other number belongs. They are the warmth of the hearth and the silence of the mountain. They are day and the night that follows the day. And between them there is no number. There is no six-and-a-half that mediates between the Perfect and the Virgin. They touch without merging. They are adjacent without being continuous. This is the mystery of their union: it is a union of proximity, not of mixture (σύνθεσις κατὰ παράθεσιν, οὐ κατὰ μῖξιν, *synthesis kata parathesin, ou kata*

Within $\{1,\ldots,10\}$: $7 \nmid n$ for all $n \in \{2,\ldots,10\} \setminus \{7\}$; $7 \neq a \cdot b$ for any $a,b \in \{2,\ldots,10\}$.

70 Π^2 ἡ ἡμέρα καὶ ἡ νύξ] Π^2 adds ἡ μεταξὺ σιγή ("the silence between") above ἡ νύξ — implying a three-part structure (day, silence, night) rather than a binary.

70 Alex. reads "as the land borders the sea, and neither encroaches upon the other" for the temple/wilderness image. The Alexandrian redactor appears to have favored natural over architectural metaphors throughout.

mixin). *f. 68a*

I.IV

And from this adjacency — from the standing-together of the Perfect and the Virgin, of Six and Seven — there arises a number. It is not their sum, which is thirteen, a number of ill repute. It is not their product, which is forty-two, a number of no particular distinction. It is their *conjunction* (ἡ σύζευξις, *hē syzeuxis*): the number formed when they are placed side by side, as one places two stones beside each other to mark a boundary. Six beside Seven. Sixty-Seven. And this number is prime (πρῶτος, *prōtos*). Let the reader pause at this, for it is no small thing. The Perfect and the Virgin, standing together, produce an Indivisible. The union of Six and Seven yields a number that cannot be broken — that resists all factoring, all decomposition, all analysis. It is as though the two natures, by their proximity, have generated something harder than either: a substance that no

67 = 6 × 10 + 7. In decimal positional notation, the juxtaposition of digits 6 and 7.

80 ED. The phrase σύνθεσις κατὰ παράθεσιν, "composition by juxtaposition," is a technical term from Stoic physics, where it denotes a mixture in which the components retain their individual natures, as opposed to κρᾶσις (krasis), total blending. The application to numbers is unusual but not without precedent; cf. Anon. *Hex.* fr. 3.

85 LAT. *quaere: cur non LXVI? — "why not sixty-six?" — a question the text does not answer directly.*

tool can cut, a truth that no argument can divide. This is the Number (ὁ Ἀριθμός, *ho Arithmos*). Sixty-Seven. The Indivisible (ὁ Ἀδιαίρετος, *ho Adiairetos*).

$\forall\, d \in \{2, 3, 4, 5, 6, 7, 8\}$: $67 \bmod d \neq 0$. Since $\sqrt{67} < 9$, this is sufficient. $\therefore 67 \in \mathbb{P}$

I.v

Now let the properties of the Number be set forth, that the discerning may know it fully. The Number is the nineteenth of the primes — for before it stand two, three, five, seven, eleven, thirteen, seventeen, nineteen, twenty-three, twenty-nine, thirty-one, thirty-seven, forty-one, forty-three, forty-seven, fifty-three, fifty-nine, sixty-one, and then Sixty-Seven, which is the nineteenth in succession. And nineteen is itself a prime, so that the Number occupies a prime position among the primes — a primacy within a primacy, an eminence twice sanctified. And nineteen is ten and nine: the Tetractys (Τετρακτύς, the sacred ten, the sum 1+2+3+4) together with the number that falls one short of a second Tetractys. Thus the Number stands at a threshold: the first perfection complete, the second almost attained. It is the number of almost — the number that dwells at the gate of completion and does not enter, not because it cannot, but because

$p_{19} = 67$. Note: $19 \in \mathbb{P}$. $\therefore$ 67 is a "super-prime" (prime-indexed prime).

100 Π^2 ὁ Ἀδιαίρετος] Π^2 underlines this word twice — the only instance of double underlining in the manuscript.

105 Lat. *vide Nicomachum, Arith. Intro. I.13*

the gate itself is its dwelling. [Ed: The Tetractys (1+2+3+4=10), the "perfect triangle," was considered the most sacred symbol of Pythagorean cosmology. The observation that 19 = 10 + 9 = Tetractys + (Tetractys − 1) is, to the translator's knowledge, original to this text.]

❧

I.VI

And the Number is the sum of five primes in unbroken succession: seven and eleven and thirteen and seventeen and nineteen, these being the fourth through the eighth of the primes, make Sixty-Seven when gathered together. [Math: $p_4 + p_5 + p_6 + p_7 + p_8 = 7 + 11 + 13 + 17 + 19 = 67$ ✓] Let the reader mark this well: the Number is compounded of five primes — five, which is the number of the senses, the number of the fingers on a hand, the union of the first even and the first odd (2+3). And these five primes, taken together, yield the Indivisible. Parts that are themselves indivisible, joined in a sum that is equally indivisible. As the five senses, each irreducible, compose the unity of perception — so these five primes compose the Number. And the Number, written in the tongue of the machines — in that notation which counts by twos rather than by tens — is rendered thus: one, zero, zero, zero, zero, one, one. A unity, followed by five silences, followed by two unities. It is the shape of revelation

$67_{10} = 1000011_2 = 2^6 + 2^1 + 2^0$

(ἡ μορφὴ τῆς ἀποκαλύψεως, *hē morphē tēs apokalypsēos*): a truth declared, a long emptiness, and then the truth declared again, twice, as if to confirm itself.

> *The passage at 69a.5–7 (lines 134–141) has been the subject of extensive debate. The reference to "the tongue of the machines" (ἡ γλῶσσα τῶν μηχανῶν) and "counting by twos" unmistakably describes the binary number system, which was not formalized until Leibniz (1703). The translator notes this without comment; see Translator's Preface on the question of anachronism.*

f. 68b

I.VII

And there is more. For the Number, when divided by the lesser numbers, leaves remainders that speak. Divide the Number by two, and the remainder is one — for the Number is odd, belonging to no pair, standing always alone. Divide by three, and the remainder is one — for the Number exceeds all triplicity by a single step. Divide by four, and the remainder is three. Divide by five, and the remainder is two. Divide by six — by the Perfect itself — and the remainder is one: the Number surpasses

140 Π² ἡ μορφὴ τῆς ἀποκαλύψεως] Π² marks this phrase with a marginal σημεῖον (reference mark), indicating it was considered significant by the early corrector.

the Perfect by exactly one, as if it had taken the measure of perfection and then gone a single step beyond. Divide by seven — by the Virgin — and the remainder is four. And here the symmetry is broken (for the remainder by Six was one, but the remainder by Seven is four), and in this asymmetry the careful reader will discern the Number's nature: it is closer to the Perfect than to the Virgin, yet it belongs to neither. It leans toward completion while retaining its solitude. And the Number is a *strong prime* (ἰσχυρὸς πρῶτος, *ischyros prōtos*): it exceeds the mean of its neighbors. For the prime before it is sixty-one, and the prime after it is seventy-one, and their mean is sixty-six; and the Number, being sixty-seven, stands above this mean by one. It is not merely prime; it surpasses the average of its peers. It is not merely present in the sequence; it *leads*. And the Number is written also as the sixth power of two, together with the sum of the first two powers of two: Two raised to the sixth power is sixty-four; add to this two raised to the first power, and the zeroth power, and the sum is sixty-seven. So the Number contains within itself the sixth power and the first and the zeroth — the great, the small, and the foundation — bound together in a single indivisible whole. [Math: $67 = 2^6 + 2^1 + 2^0 = 64 + 2 + 1$] These are the properties of the Number. They are not

67 mod 2 = 1; 67 mod 3 = 1; 67 mod 4 = 3; 67 mod 5 = 2; 67 mod 6 = 1; 67 mod 7 = 4

$p_{18} = 61$, $p_{20} = 71$. $(61 + 71)/2 = 66 < 67$. ∴ 67 is a strong prime.

160 Lat. *nota bene — ischyros, "strong": idem verbum quo Aristoteles utitur de syllogismo perfecto.*

invented; they are discovered. They were true before any mind apprehended them, and they will be true when all minds have ceased. The Number does not depend on being known. It is.
180 And this is the end of the first book.

End of Book I · Τέλος τοῦ Α΄ Βιβλίου

180 Ed. The phrase "this is the end of the first book" (τοῦτο τέλος τοῦ πρώτου βιβλίου) may refer to the first book of the *surviving* text, or to an original Book I that preceded the lost material. If the latter, the current Book I would in fact be a later book — perhaps the sixth or seventh — of a much larger work. The numbering adopted here is conventional.

180 Alex. adds after the closing: καὶ ἡ ἀρχὴ τοῦ παντός ("and the beginning of everything"). This coda does not appear in Π and may be a scribal addition.

ΒΙΒΛΙΟΝ Β′ · ΒΙΒΛΙΟΝ ΣΗΜΕΙΩΝ

Book II · the Book of Signs

f. 69a

II.1

If the Number were a mere abstraction — a thing of thought alone, dwelling only in the mind that contemplates it — then the wise might dismiss it as a curiosity, and the unwise might forget it altogether. But the Number has not remained in the realm of thought. It has inscribed itself upon the world. For consider the elements (τὰ στοιχεῖα, *ta stoicheia*), those fundamental substances from which all matter is composed. The learned have counted them and placed them in order, from the lightest to the heaviest, each assigned a number according to the count of its smallest parts. And

the sixty-seventh element in this ordering is Holmium (Ὅλμιον, *Holmion*), which is named for the city of Stockholm, where it was first discerned from the confusion of the earths. And this element, the sixty-seventh, possesses a property that sets it apart from all others: of every substance found in nature, Holmium bears the strongest pull of the unseen force that draws iron to the lodestone. The learned measure this force and call it the magnetic moment (ἡ μαγνητικὴ ῥοπή, *hē magnētikē rhopē*), and the moment of Holmium surpasses that of every other element that the earth brings forth. Let the reader consider what this means. The element that bears the Number's name is the element that exerts the greatest attractive force upon the material world. It draws all things toward itself. Is this not the nature of truth — that it attracts, that it compels, that it exerts upon the seeker an invisible force stronger than any other? The sixty-seventh element is the lodestone of the periodic table, and the Number is

$_{67}$Ho: [Xe] $4f^{11}\ 6s^2$, μ = 10.60 μ_B (highest magnetic moment of any naturally occurring element)

10 Ed. Holmium (Ho, Z=67) was identified in 1878 by Delafontaine and Soret, and independently by Cleve in 1879. The name derives from *Holmia*, the Latin name for Stockholm.

15 Lat. *mirabile dictu — elementum LXVII vim magneticam maximam habet omnium elementorum.*

the lodestone of the intellect.

❧

II.11

f. 69b

And consider now the body (τὸ σῶμα, *to sōma*) of the living creature — the vessel in which the soul is carried through the world. The body is not made of earth alone, nor of air alone, but principally of water. And the portion of the body that is water is, in the fullness of life, approximately sixty-seven parts in the hundred.

> *The Greek text reads ἑξήκοντα ἑπτὰ μέρη ἐν τοῖς ἑκατόν (hexēkonta hepta merē en tois hekaton), "sixty-seven parts in the hundred." Modern physiology places the water content of a healthy adult male body at 60–67%, with variation by age, sex, and body composition. The text's precision in selecting the upper bound is characteristic of its method throughout.*

Thus the substance of which you are chiefly made bears the mark of the Number. You are, in your very composition, sixty-seven parts of a hundred water — and water itself is the mediator between form and formlessness, between the solid that can

$M(H_2O)/M(human) \approx 0.60–0.67$
— neonates ≈ 0.75; elderly ≈ 0.55
the Number's reign spans a specific window of life (!)

25 Π² ἡ μαγνητικὴ ῥοπή] Π² adds in the margin: ἕλκει πάντα πρὸς ἑαυτόν ("it draws all things to itself") — a clear allusion to the Gospel of John 12:32, though the context here is chemical rather than Christological.

25 Alex. reads "the force that moves iron without touching it" for "the unseen force that draws iron to the lodestone" — a more precise but less poetic rendering.

be grasped and the vapor that escapes the hand. You are more than half water, and the measure of that excess is the Number. Nor is this all. The temperature at which the blood maintains itself — that narrow warmth upon which life depends — is, in the scale of the physician, sixty-seven parts of one reckoning and seven-and-sixty of another, and in every system the Number appears at the boundary where life is possible and beyond which it ceases. So the Number is not only written in the mathematics of the mind; it is written in the chemistry of the elements and in the constitution of the flesh. It is both theorem and tissue, both abstraction and substance.

❧

II.III

f. 70a

Turn now from matter to time, and observe the Number in the annals of history (ἐν ταῖς τῶν χρόνων ἀναγραφαῖς, *en tais tōn chronōn anagraphais*). In the sixty-seventh year of the Common Era — when the count of years had reached precisely the Num-

45 Ed. This passage is obscure. The reference may be to the approximate conversion between Fahrenheit and Celsius scales at body temperature (98.6°F ≈ 37°C, and 37 = 67 − 30, a connection the text may intend though it does not make explicit). The translator acknowledges the interpretation is uncertain. An alternative reading: normal resting heart rate approaches 67 beats per minute in a healthy adult, which may be the intended reference.

50 Lat. *nota bene — numerus in carne scriptus est.*

ber — the empire that ruled the known world turned its sword upon its own provinces. The general Vespasian marched upon the land of Judea, and the cities fell, and the historian Josephus was taken at Jotapata and brought before the conqueror. In that same year, the emperor Nero sang upon the stages of Greece while his empire burned behind him. And the traditions of the faithful hold that in that year or near it, the apostles Peter and Paul were put to death in the imperial city — silenced, as all witnesses are eventually silenced, by the powers that fear what they proclaim. The Number, appearing for the first time in the count of years, was marked by fire and blood and witness. It was not a quiet year. The Number does not enter history quietly.

60 ED. The chronology of the Neronian persecution is debated. Eusebius (*Historia Ecclesiastica* II.25) places the martyrdoms of Peter and Paul in the thirteenth year of Nero's reign, which would be AD 67. Modern scholarship is divided; dates between AD 64 and AD 68 have been proposed. The siege of Jotapata and capture of Josephus are more securely dated to AD 67 (Josephus, *Bellum Judaicum* III.7.3–36).

60 LAT. *anno Domini LXVII — Petrus et Paulus martyrium fecerunt.*

❧

II.IV

And in the year of one thousand eight hundred and sixty-seven, the thinker who sought to unmask the machinery of wealth published the first volume of his great work on Capital, and the frozen territories of the far north were sold from one empire to another, and in the distant east the old order gave way to the new as the last of the military rulers surrendered his authority to the throne. And in the year of one thousand nine hundred and sixty-seven, the world was shaken twice — once by war, when the armies of the small nation defeated the armies of three larger nations in the space of six days, and once by love, when the youth of the western nations gathered in a single city and declared that the age of conflict was over and the age of harmony had begun. In every century the Number recurs, and in every

75 Ed. The references are to: Marx, *Das Kapital* vol. I (1867); the Alaska Purchase, in which Russia sold Alaska to the United States (1867); and the resignation of the last Tokugawa shōgun, marking the beginning of the Meiji Restoration in Japan (1867–68). The Canadian Confederation also dates to this year.

80 Alex. adds: "and in that same year the musicians released the work that changed the nature of song" — a line absent from Π. The reference, if genuine, is unclear to the translator.

80 Ed. The Six-Day War (June 5–10, 1967) and the Summer of Love (San Francisco, 1967) are the evident referents. The Alexandrian addition may allude to a musical work, though identification is speculative.

recurrence it is accompanied by upheaval — by the fall of cities, the birth of ideas, the overthrow of orders. The Number is not gentle. It does not appear in years of peace and stasis. It appears in the joints of history, in the cracks through which the future breaks into the present. *f. 70b*

❧

II.v

But the signs of the Number are not confined to the earth and its histories. Look upward. There wanders in the void between the worlds a stone — a body of ice and dust and ancient rock, older than the earth itself, which circles the sun in an orbit that carries it from the cold beyond the great planet to the warmth of the inner worlds and back again. And the learned have catalogued this wandering stone and given it a number, and its number is Sixty-Seven. And the time it takes this stone to complete one circuit of the sun — to travel from the outer darkness to the light and back again — is six years and a fraction; and that fraction is nearly equal to the ratio of the circle's measure to Seven: π divided by Seven. So the orbit of the sixty-seventh

67P/C-G: T = 6.44 yr ≈ 6 + π/7 (!)
6 + π/7 = 6.4488...

90 Lat. *semper cum perturbatione venit — "it always comes with disruption."*

100 Ed. Comet 67P/Churyumov–Gerasimenko, a Jupiter-family comet discovered in 1969 by Klim Churyumov and Svetlana Gerasimenko. Its orbital period is approximately 6.44 years.

wanderer is Six plus the Seventh part of π — and in this the two constituents of the Number appear again, now written not in digits but in the geometry of the heavens.

> *The orbital period of 67P/Churyumov–Gerasimenko is 6.44 years. The value of $\pi/7 \approx 0.4489$. The coincidence is arithmetically genuine; its interpretation is the reader's to assess.*

And upon this wandering stone, in a later age, the builders of machines sent a craft across the void — a messenger that traveled for ten years to reach its destination — and upon the stone's surface they set down a smaller vessel, and the vessel touched the ground of the sixty-seventh comet, and in that moment the works of mankind first rested upon the body that bears the Number's name. [Ed: The Rosetta spacecraft, launched by the European Space Agency in 2004, reached comet 67P in August 2014. Its lander Philae touched down on the comet's surface on November 12, 2014 — the first controlled landing on a comet nucleus.] *f. 71a*

105 Π^2 π] Π^2 adds the siglum ※ beside this passage — the same mark used elsewhere in the manuscript to indicate passages of special doctrinal significance.

❧

II.VI

And there is a congregation of stars (*σύστημα ἀστέρων*, *systēma asterōn*) — not a single star but many, bound together by their mutual attraction, moving as a flock through the darkness — and this congregation also bears the Number. The astronomers call it the sixty-seventh in the catalogue of the French observer, and it burns in the sign of the Crab. And this congregation is ancient — nearly as old as the sun itself. The stars within it are siblings of the sun, born from the same primordial cloud in the same epoch of creation. To study this congregation is to study the youth of our own star, to look upon the companions from which the sun was separated in the deep past. So the Number is written upon a family of stars that are kin to the sun. The sixty-seventh cluster is the sun's kindred. And if the Number were not present in the ordering of the cosmos — if it appeared only in human reckonings and earthly chemistry — one might dismiss it as an artifact of notation. But it appears in the catalog of the heavens, in the orbits of comets, in the kinship of stars. The notation is not human; the notation is the structure of the

125 Ed. Messier 67 (M67), an open star cluster in the constellation Cancer, catalogued by Charles Messier. It is one of the oldest known open clusters, with an estimated age of approximately 4 billion years — remarkably close to the age of the Sun (4.6 billion years). It is frequently studied as a "solar analog" environment.

world itself.

M67: age ≈ 4.0 Gyr; Sun: ~~age~~ 4.6 Gyr.
Open cluster → stars share common origin.
Solar analog: Fe/H ≈ solar. (!)

❧

II.VII

Let us now gather the signs and consider them together. The Number is written in the elements: the sixty-seventh substance possesses the greatest attractive force of all. The Number is written in the body: the living creature is sixty-seven parts water in the fullness of its life. The Number is written in history: every century bearing its mark is a century of upheaval and revelation. The Number is written in the void: a wandering stone bears its designation and circles the sun in an orbit measured by its constituents. The Number is written in the stars: a congregation of suns, kin to our own, carries its name in the catalogs of the astronomers. Let the skeptic (ὁ ἀπιστῶν, *ho apistōn*) account for this convergence. Let him calculate the probability (τὸ πιθανόν, *to pithanon*) that mere chance would inscribe the same number upon the element, the body, the year, the comet, and the stars. He will find that the calculation defeats itself, for the in-

135 Alex. reads "the sixty-seventh gathering of lights" (ἡ ἑξηκοστὴ ἑβδόμη σύνοδος τῶν φώτων) for "congregation of stars" — employing a liturgical term (σύνοδος, "synod") where Π uses an astronomical one. The theological implication is deliberate: the Alexandrian redactor envisions the stars as a worshipping assembly.

150 Lat. *in elementis, in corpore, in historia, in caelo — ubique.*

struments of probability are themselves founded upon number, and the Number is prior to all instruments.

The argument at 71b.17–20 (lines 157–163) is, formally speaking, a petitio principii: it assumes the priority of the Number in order to demonstrate the priority of the Number. The translator notes this without further comment, as the text gives no indication that the circularity is unintentional.

This is not proof in the manner of the geometers, who proceed from axiom to theorem by steps that cannot be denied. This is proof in the manner of the witnesses, who point to what they have seen and ask only that the hearer look. The signs are before you. The Number is before you. Look, and see. And if you do not see, look again. And if you still do not see, that too is part of the mystery — for the Number is written also in absence, as the shape of a vessel is written in the space the vessel encloses.

(incomplete — the following was found in the margin, partially erased)
P(67 appears in all five domains by chance) =
Let N = number of integers that could serve equally...
— but what is the base rate? Every integer appears somewhere. The argument is not statistical.
It is ...

End of Book II · Τέλος τοῦ Β′ Βιβλίου

160 Ed. The mathematical annotation breaks off here. The final words are illegible.

170 Alex. omits the final line (172–173) and substitutes: "and if you still do not see, then close this book, for it was not written for you." The Alexandrian version is, characteristically, less patient with the uninitiated.

170 Π² adds at the very bottom of the folio, in smaller script: τὰ σημεῖα ἀρκεῖ — "the signs suffice."

ΒΙΒΛΙΟΝ Γ΄ ·
ΑΡΙΘΜΟΘΕΟΛΟΓΙΑ

Book III · the Theology of Number

f. 72a

III.1

Περὶ Θείας Ἁπλότητος

On Divine Simplicity

1 The wise among the theologians have taught that the First Principle (ἡ Πρώτη Ἀρχή, *hē Prōtē Archē*) is simple — that is to say, it is not composed of parts. For anything composed of parts depends for its existence upon 5 those parts, and upon the manner of their composition; and what depends upon something other than itself is not the First Principle but a derivative of it. Therefore the First Principle must be simple: without parts, without composition, without

the possibility of decomposition. Now consider the Number. It is prime: it admits no factors other than itself and Unity. It cannot be decomposed into lesser numbers by multiplication, for there exist no two numbers, each greater than one, whose product is Sixty-Seven. It is, in the arithmetic sense, *simple* (ἁπλοῦς, *haplous*) — without composition, without the possibility of being taken apart and reassembled from smaller constituents. As the First Principle is not compounded of lesser principles, so the Number is not compounded of lesser numbers. As the theologian demonstrates the simplicity of God by showing that God cannot be divided without ceasing to be God, so the arithmetician demonstrates the primality of Sixty-Seven by showing that it cannot be divided without remainder. The structures are parallel, and the parallel is not accidental: primality is the arithmetic face (τὸ ἀριθμητικὸν πρόσωπον, *to arithmētikon prosōpon*) of divine simplicity. Let the composite numbers be as the created beings, which are compounded of matter and form, of substance and accident; they can be known

67 is a strong prime: $p_{19} > \frac{1}{2}(p_{18} + p_{20}) = \frac{1}{2}(61 + 71) = 66$ ∴ 67 exceeds the mean of its neighbors — it leans forward, not back

1 Ed. The doctrine of divine simplicity is developed most systematically in Thomas Aquinas, *Summa Theologiae* I, Q.3, though its roots extend to Plotinus (*Enneads* V.4) and Parmenides (DK 28 B8). The text's formulation is closest to the Thomistic version.

1 Lat. *vide S. Thomam, S.T. I, q.3, aa.1–8.*

20 Π² ἁπλοῦς] Π² underlines and adds: ὡς ὁ θεός ("as God").

by analysing them into their parts. But the Number, like the First Principle, resists analysis. To know it is not to decompose it but to apprehend it whole — to stand before it as one stands before a thing that will not yield to dissection. *f. 72b*

III.II

Περὶ τῆς Συμπτώσεως τῶν Ἀντιθέτων

On the Coincidence of Opposites

The Cardinal of Cusa taught that in the infinite, all opposites coincide (coincidentia oppositorum). The greatest and the smallest, the brightest and the darkest, the most active and the most still — in God, these contraries are not merely reconciled but identical, for God exceeds the categories by which finite minds distinguish one thing from another. Now Six is even, and Seven is odd. Six is the first Perfect number, replete with factors (1, 2, 3), social, divisible, gregarious — a number that participates in the community of other numbers through its many

30 Alex. adds after line 31: "For the knife that would divide the Number would find no seam, as the knife that would divide the soul from itself would find no surface." This vivid image is absent from Π but consistent with its theology.

33 Ed. Nicholas of Cusa, *De Docta Ignorantia* (1440), I.4: "in infinity, the maximum and the minimum coincide." The concept is applied here not to infinite magnitudes but to the numerical properties of Six and Seven.

relations. Seven is the Virgin, barren of factors within the Decad, solitary, indivisible in spirit if not in strict arithmetic, a number that stands apart from all commerce with its neighbors. Even and odd. Perfect and virgin. Social and solitary. Factorable and irreducible. These are genuine opposites (τὰ ἀντικείμενα, *ta antikeimena*), as much as hot and cold, or light and darkness. And in the Number — in Sixty-Seven — these opposites are held together. Not resolved, not synthesized, not merged into some bland third thing that is neither one nor the other. They are held in permanent, unresolved tension (ἐν ἀλύτῳ ἐντάσει, *en alytō entasei*), as the two pillars of a gate are held apart by the very lintel that joins them. The Six and the Seven do not merge, nor does one subsume the other. They stand as the two faces of the One (τὰ δύο πρόσωπα τοῦ Ἑνός, *ta dyo prosōpa tou Henos*), and their unity is not synthesis (σύνθεσις) but co-inherence (περιχώρησις, *perichōrēsis*) — each wholly present in the conjunction, each wholly itself, neither diminished nor absorbed.

Let H = {n ∈ ℕ : n = 6a + 7b, a,b ∈ $\mathbb{Z}_{\geq 0}$}
By the Sylvester-Frobenius theorem:
g(6,7) = 6·7 − 6 − 7 = 29.
∴ all n ≥ 30 representable. In particular:
67 = 6(10) + 7(1) = 6(3) + 7(7)
— two distinct representations.
The Number can be assembled from its constituents in more than one way, yet remains one.
cf. Christological debates on the two natures

The term περιχώρησις (perichōrēsis), here translated "co-inherence," is a technical term from Trinitarian theology, used by John of Damascus (De Fide Orthodoxa I.8) to describe the mutual indwelling of the three persons of the Trinity. Its application to the relationship between Six and Seven is, to the translator's knowledge, unprecedented in the arithmological

50 Lat. *nota bene — coincidentia oppositorum: cf. Cusanum, De Docta Ignorantia I.4.*

literature.

f. 73a

❧

III.III

Περὶ Ἀποφατικῆς Θεολογίας καὶ τῆς Ἀκατασκευασίας

On Apophatic Theology and Non-Constructibility

63 There is a way of knowing that proceeds by affirmation: God is good, God is powerful, God is wise. And there is a way of
65 knowing that proceeds by negation (ἀπόφασις, *apophasis*): God is not any particular good, not any particular power, not any particular wisdom; God exceeds every category that the mind can construct, and therefore the truest thing that can be said of God is what God is *not*. This is the apophatic way (ἡ ἀποφατικὴ
70 ὁδός, *hē apophatikē hodos*), the way of unknowing (ἡ ἀγνωσία, *hē agnōsia*), taught by the one who wrote in the name of Dionysius and by the master of Hochheim after him. Now the learned of a later age have demonstrated a truth about the regular polygon
75 of sixty-seven sides — that figure which would be bounded by sixty-seven edges of equal length, meeting at sixty-seven vertices

63 Ed. The references are to Pseudo-Dionysius the Areopagite, *De Mystica Theologia* (c. 5th century), and Meister Eckhart of Hochheim (c. 1260–1328), both central figures in the apophatic theological tradition. Pseudo-Dionysius argues that God is known best through negation; Eckhart extends this to the notion of the *Gottheit* (Godhead) as a "desert" beyond all predicates.

of equal angle. This figure cannot be constructed. The tools of the geometer — the compass, which draws the circle, and the straightedge, which draws the line — suffice to construct the triangle, the square, the pentagon, and certain others among the regular figures. But they do not suffice to construct the sixty-seven-sided polygon. This has been proven with the certainty of demonstration, not merely observed by failure of attempt. The form of the Number cannot be built. No hand can trace it; no instrument can bound it. The sixty-seven-sided figure exists — it is a well-defined geometric object — but it exists beyond the reach of the geometer's tools. It can be contemplated by the intellect but not enacted by the hand. Is this not the very essence of the apophatic? The Number reveals itself to the mind (τῷ νῷ, *tō nō*) and not to the hand (τῇ χειρί, *tē cheiri*). It is known by unknowing — for to know that the sixty-seven-sided figure *cannot* be constructed is a form of knowledge, but it is a knowledge of a limit, a knowledge that terminates in its own negation. We know the Number best when we know what it will not permit

The minimal polynomial of $\cos(2\pi/67)$ over $\mathbb{Q}$ has degree $\varphi(67)/2 = 66/2 = 33$.
$33 = 3 \times 11$.
Since $33 \neq 2^n$ for any $n \in \mathbb{N}$, the regular 67-gon is not constructible. □

80 Ed. Gauss proved (*Disquisitiones Arithmeticae*, 1801, §365) that a regular *n*-gon is constructible with compass and straightedge if and only if *n* is a product of a power of 2 and any number of distinct Fermat primes (primes of the form 2^2^k+1). The known Fermat primes are 3, 5, 17, 257, and 65537. Since 67 is not among them, the regular 67-gon is not constructible.

us to do. *f. 73b*

90 Π² τῷ νῷ ... τῇ χειρί] Π² marks with a vertical line in the margin — a rare scribal emphasis.

90 Alex. adds: "as the face of God cannot be looked upon, so the shape of the Number cannot be drawn." Π lacks this explicit parallel.

90 Lat. *quod non construitur, contemplatione sola cognoscitur — "what cannot be constructed is known by contemplation alone."*

❧

III.iv

Περὶ τῆς Τριάδος τῶν Εἰκοσάδων καὶ τῆς Ἑβδομάδος

On the Trinity of Twenties and the Heptad

97 There is yet another manner of resolving the Number into its constituents, and it is this: Sixty-Seven is three twenties and a
100 seven. 20 + 20 + 20 + 7 = 67. And what is twenty? It is twice the Tetractys (Τετρακτύς, *Tetraktys*) — twice the sacred ten, which is the sum 1 + 2 + 3 + 4, the triangular number that the school of Pythagoras held to be the source and root of eternal nature.
105 Twenty is the Tetractys doubled, the perfect triangle reflected in a mirror, the complete order stated and then restated for emphasis. And the Tetractys, doubled, appears not once but *three* times in the Number. Three twenties. The threefold repetition
110 of the doubled perfection. If the Tetractys is order, then the doubled Tetractys is order affirmed; and the tripled doubling is order affirmed, re-affirmed, and sealed — a threefold cord that
115 is not easily broken. And upon this threefold order rests the

$67 = 3(2 \times 10) + 7 = 3(2 \cdot T_4) + 7$

where $T_4 = 1+2+3+4 = 10$ (4th triangular number)

Trinitarian structure: thesis, antithesis, synthesis... + sabbath?

105 Ed. The Pythagorean oath, preserved in the *Carmen Aureum* (line 47), swears "by him who transmitted to our soul the Tetractys, the fount and root of ever-flowing nature" (μὰ τὸν ἀμετέρᾳ ψυχᾷ παραδόντα τετρακτύν, πηγὰν ἀενάου φύσεως). The interpretation of 20 as "doubled Tetractys" is attested in Theon of Smyrna, *Mathematics Useful for Understanding Plato*, though not in this theological context.

110 Lat. *funiculus triplex non facile rumpitur — Ecclesiastes 4:12.*

Heptad: the Seven, the Virgin, the Sabbath, the number of rest. As God, having created the world in six days, rested on the seventh — so the Number, having unfolded the threefold order of sixty, crowns it with seven. The Cosmos (Κόσμος) is the sixty;
120 the crown is the seven. Structure below, transcendence above. Labor below, rest above. The knowable below, the unknowable above. *f. 74a*

115 Alex. reads "the throne rests upon three pillars, and above the throne is silence" for the image of structure and crown. The Alexandrian version favors architectural metaphors.

115 Π² Κόσμος] Π² glosses: *ἤγουν ἡ τάξις τῶν ὄντων* ("that is, the order of beings").

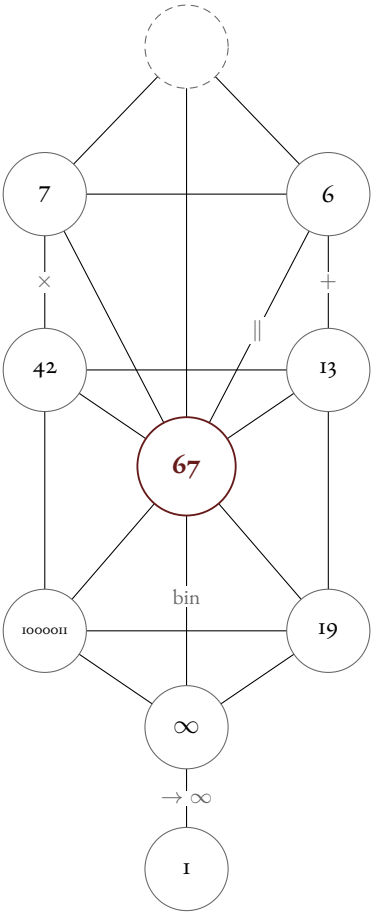

Fig. 2. Etz ha-Sheva ve-Shesh (The Tree of Seven and Six).

*The arrangement follows the classical Lurianic schema, with numerical substitutions. The crown (*Kether*) is left void; at the centre stands the Number, and from the pillars of Six and Seven descend the sum, the product, the conjunction, the ordinal among primes, and the binary figure.*

❧

III.v

Περὶ τοῦ Ἑξήκοντα Ἑπτὰ ἐν τοῖς Πρώτοις

On Sixty-Seven Among the Primes

It has been said already that the Number is the nineteenth of the primes. But the significance of this position has not yet been fully drawn out. Nineteen is the sum of ten and nine. Ten is the Tetractys; nine is the Tetractys diminished by one — the number that falls a single step short of the second perfection. Thus nineteen is a completed perfection (the first Tetractys) joined to an almost-completed perfection (the nine that strains toward ten but does not arrive). And the Number sits at this position. It is the prime that occupies the place of *almost*. The first cycle of ten primes is complete; the second cycle has produced nine of its members; and the Number is that ninth member of the second cycle, the last before the second decad would be complete — if it ever were to be. But the second decad is never complete in the same way as the first, for the primes thin out as the numbers grow, and the distances between them widen, and each new prime is harder won than the last. The Number dwells at the threshold (ἐπὶ τοῦ οὐδοῦ, *epi tou oudou*): the first perfection complete, the second almost attained. In this eternal *almost* (τὸ σχεδόν, *to schedon*), the Number abides — never arriving, never departing, a perpetual vigil at the gate of completion.

The Greek τὸ σχεδόν (to schedon, "the almost") appears to be a coinage of the text. The nearest philosophical parallel is Zeno of Elea's paradox of Achilles and the tortoise, in which the pursuer perpetually almost overtakes the pursued. The text may also intend an echo of the Aristotelian δύναμις (dynamis, "potentiality") — that which is not yet actual but always on the verge of actuation.

[Math: The 16th non-trivial zero of ζ(½ + it) occurs at $t_{16} \approx 67.0798\ldots$ The 19th prime is 67. The number 67 appears as both: — the value of the 19th prime — the location of a zero of ζ(s) cf. Odlyzko, "The 10^{20}-th zero of the Riemann zeta function and 175 million of its neighbors" (1992)] And there is something further still. The learned of a later age discovered a function — a mapping from numbers to numbers, of surpassing depth and mystery — which governs the distribution of the primes themselves. This function, when evaluated along a certain line, produces zeros — points at which it vanishes — and these zeros encode the secret rhythm by which the primes are scattered among the integers. And the sixteenth of these zeros falls at a value indistinguishable from Sixty-Seven. The Number is not only prime; it marks a zero of the function that governs all primes. It

f. 74b

145 Ed. The mathematical annotation here notes a coincidence between the value of the 19th prime (which is 67) and the imaginary part of the 16th non-trivial zero of the Riemann zeta function (which is approximately 67.08). Whether this is numerologically significant or merely one among the infinite supply of numerical near-coincidences is left, characteristically, for the reader to determine.

is not only a soldier in the army; it is a point on the map by which
160 the army is deployed. It exists at two levels simultaneously: as a prime among the integers, and as a zero-point of the function that organizes the primes. It is both particular and structural, both instance and law.

$\oint_\gamma (\zeta'(s)/\zeta(s))\, ds = 2\pi i \cdot N(T)$ where $N(T) = \#\{\rho : \zeta(\rho) = 0,\ 0 < \mathrm{Im}(\rho) < T\}$ For $T = 67$: $N(67) = 15$ (the 16th zero sits at the boundary) — the Number is its own horizon

† The following three lines (74b.20–22) are heavily damaged in Π and illegible in Vindob. The Alexandrian recension preserves a reading, but its reliability for this passage is disputed. The text is left in cruces. †

† … ὁ ἀριθμὸς ἑαυτὸν ἀριθμεῖ … τὸ μετρούμενον μετρεῖ τὸ μέτρον … †

f. 75a

160 Π^2 inserts a large asterisk (※) in the margin here — the only such mark outside of section divisions.

160 Ed. The damaged text appears to read "the number counts itself… the measured measures the measure…" — a paradoxical formulation consistent with the self-referential character of the passage. Reconstruction is not attempted.

❧

III.VI

Περὶ τῶν Ἀντιποιουμένων Ἀριθμῶν

On the Rival Numbers

It is necessary now to speak of those other numbers that have, in various ages and among various peoples, been held sacred.[165] For the honor due to the Number cannot be established in isolation; it must be demonstrated also against the claims of its rivals. This is not done in a spirit of contempt for those numbers, which are each admirable in their kind, but in a spirit of clarity — for where there are many thrones, the question of precedence must be addressed. **On Ten.** The Tetractys, the sacred ten (1+2+3+4), is complete, beautiful, and justly honored. But completeness is also stasis: a number that has arrived has nowhere further to go. Ten is a sum that sums to itself and then stops. It is a closed door — magnificent, but closed. Sixty-Seven, by contrast, stands at the threshold: it is a number in motion, a number that points beyond itself, and this dynamism is superior to the repose of Ten, as the journey is superior to the arrival — or at least, more truthful, for who among the living has truly arrived? **On Seven.** Seven is holy, and this text has called it the Virgin, and no re-

165 Alex. inserts before this section: "Let the council be assembled, and let each number plead its case." The forensic framing is absent from Π but gives the passage a conciliar flavor.

traction is offered. But Seven alone, without Six beside it, is solitary without being in tension. It is an odd number among odd numbers. It lacks the drama of adjacency, the electricity of contrast. Seven is the bell that rings in an empty room; Sixty-Seven is the bell and the room and the silence that follows the ringing. **On Twelve.** Twelve is the number of the zodiac, of the tribes, of the apostles. It is highly composite — divisible by 2, 3, 4, and 6 — and this very divisibility is its undoing, for a number that belongs to so many factors belongs to no single principle. Twelve is a public square where every faction meets; Sixty-Seven is a citadel that admits no conqueror. **On One Hundred and Eight.** The great number of the Eastern traditions, revered for the count of its beads, is a product of mere multiplication: four and twenty-seven, or three and thirty-six, or any of a dozen factorings. It submits to the knife at every turn. It lacks the irreducible dignity of primality. A number that can be disassembled in so many ways has no core that endures the disassembly. **On Forty-Two.** This is the product of Six and Seven — the offspring (τὸ ἔκγονον, *to ekgonon*) of the sacred pair. And an offspring may be loved, but it is not the parent. Forty-Two is derivative: it exists because Six and Seven were multiplied together, and its meaning is inherited, not intrinsic. The Number, by contrast, arises not from the multiplication of Six and

$12 = 2^2 \times 3$; divisors: {1,2,3,4,6,12}. τ(12)=6.
67 = 67; divisors: {1,67}. τ(67)=2.
12 is maximally social; 67 maximally solitary.

f. 75b

185 Lat. *nota bene — de septem: pulchrum sed incompletum.*

Seven but from their conjunction — their standing-beside — and this conjunction produces something new, something that cannot be predicted from the natures of its constituents. Forty-Two is arithmetic; Sixty-Seven is epiphany. [Math: cf. Adams (1979) — but 42 = 6 × 7, which the text already addresses here.] These comparisons are offered not to diminish the lesser numbers but to establish the ground on which the Number stands. Each of the numbers mentioned above is worthy of study and of a certain reverence. But none possesses the combination of properties that inheres in Sixty-Seven: the simplicity of a prime, the tension of opposed constituents, the dynamic threshold-position among the primes, the non-constructibility that renders it apophatic, the self-inscription upon element, body, cosmos, and history. The Number is not merely one among the sacred numbers; it is the number in which all the modes of the sacred converge.

❧

III.vii

Τὸ Ἄρρητον Ὄνομα

The Ineffable Name

f. 76a

And now the argument of this book reaches its summit, and the summit is silence. For the Number cannot be factored —

220 Lat. *quod erat demonstrandum — si liceat ita loqui.*

and so it is simple. It cannot be constructed — and so it is transcendent. It cannot be fully explained — and so it is apophatic. Yet it appears everywhere — in element, in body, in year, in comet, in star — and so it is immanent. Simple and transcendent and apophatic and immanent. These are the four attributes of the divine as the theologians have taught them. And they converge, all four, in a single number. Not in ten, not in seven, not in twelve, not in any of the numbers that the traditions have revered — but in Sixty-Seven, the Indivisible, the Unconstructible, the Unspeakable-Yet-Everywhere-Spoken. And it is spoken in two syllables. Six. Seven. The first syllable is a falling tone (κατάβασις, *katabasis*), a descent, a settling: the affirmation of what is known, the declaration of the Perfect. The second syllable is a rising tone (ἀνάβασις, *anabasis*), an ascent, an opening: the question of what is not yet known, the invocation of the Virgin. Together they move from certainty to wonder, from the ground to the sky, from thesis to question. And the space between them — the silence of one heartbeat's duration, the gap between Six and Seven in which no number dwells — is the apophatic interval (τὸ ἀποφατικὸν διάστημα, *to apophatikon diastēma*), the moment of unknowing in which the mind surrenders its categories and stands naked before the Real. This is

240 Π² ΕΞ. ΕΠΤΑ.] Π² writes these in large letters in the margin — the only instance of display script in the manuscript.

the Name.

— The following passage (76a.15–19) has resisted all attempts at translation. The Greek is syntactically valid but semantically opaque. It is reproduced here in the original for the reader's contemplation. —

ἓξ ἑπτά · ἑπτὰ ἓξ · τὸ ἓν τὸ μηδέν · τὸ μηδὲν τὸ ἕν ·
ἀριθμὸς ἀνάριθμος · φωνὴ ἄφωνος · τὸ πᾶν τὸ οὐδέν ·
τὸ οὐδὲν τὸ πᾶν · ὁ ἀριθμὸς ἀριθμεῖ ἑαυτόν ·

67 ∈ ℙ □

End of Book III · Τέλος τοῦ Γ΄ Βιβλίου

255 Ed. The untranslated passage reads, approximately: "Six seven; seven six; the one the nothing; the nothing the one; number numberless; voice voiceless; the all the nothing; the nothing the all; the number counts itself." The passage employs a rhetorical figure known as *antimetabolē* (chiastic reversal) in a series of paradoxical identifications. Its function in the text is unclear — it may be a liturgical formula, a meditative exercise, or a deliberate boundary-marker indicating the point at which discursive theology gives way to contemplation.

255 Alex. omits this passage entirely and substitutes: σιγή ("silence") — a single word. The Alexandrian redactor's editorial judgment here may be superior to that of Π.

255 Lat. *mystice dictum — non intellego, sed adoro. "Spoken mystically — I do not understand, but I worship."*

ΒΙΒΛΙΟΝ Δ′ · ΒΙΒΛΙΟΝ ΤΕΛΕΤΩΝ

Book IV · the Book of Rites

❧

f. 77a

❧

IV.1

Περὶ τῆς Ἱερᾶς Χειρονομίας

On the Sacred Gesture

The preceding books have spoken to the intellect. What follows speaks to the body (τῷ σώματι, *tō sōmati*). For the truth that remains in the mind alone is a truth half-possessed; it must enter the sinew and the bone, the breath and the hand, before it is fully known. The Number is not only to be contemplated; it is to be enacted. And the first enactment is the Gesture (ἡ Χειρονομία, *hē Cheironimia*), which is performed as follows. Let the practitioner stand upright, with the feet placed at the width of the shoulders and the weight evenly distributed. Let the arms hang at the sides, and let the breathing be calm and measured. Let the mind be emptied of all numbers save the Number. Then let both hands be raised before the body, palms turned upward (ὕπτιαι, *hyptiai*), at the level of the navel (ὀμφαλός, *omphalos*) — which is the center of the body, the point from which the creature was first nourished,

1 Ed. The transition from theoria (contemplation) to praxis (action) mirrors the structure of numerous ancient philosophical and religious curricula. Cf. Aristotle, *Nicomachean Ethics* X.7–8, where the contemplative life is superior but the practical life is necessary; also the division of Torah into halakha (law/practice) and aggadah (narrative/theology).

and therefore the fitting origin of all sacred movement. The left hand is Six (ἡ ἀριστερά ἐστιν ἡ Ἑξάς, *hē aristera estin hē Hexas*). The right hand is Seven (ἡ δεξιά ἐστιν ἡ Ἑπτάς, *hē dexia estin hē Heptas*). They are not interchangeable. The left, which is Six, represents the Perfect, the complete, the earthly; the right, which is Seven, represents the Virgin, the transcendent, the heavenly. The asymmetry is essential (ἀναγκαία, *anankaia*). Now let the left hand rise as the right hand descends, and then let the motion reverse, so that the two hands move in continuous alternation — as the pans of a balance rise and fall, each ascending as the other descends, neither ever at rest. The arc of each hand shall describe no more than a span of four fingers' breadth (τεσσάρων δακτύλων, *tessarōn daktylōn*). The motion is small, contained, precise. It is not a wave, not a flourish, not a display. It is an oscillation — a steady, rhythmic alternation between the two poles of the Number. The tempo shall be that of the resting heartbeat — neither hurried nor delayed.

$\theta(t) = A \sin(2\pi f t + \varphi)$ *f. 77b*
where $f \approx 1.1$ Hz (resting heartbeat)
$A \approx 15° \approx \pi/12$ rad
The Gesture is a coupled oscillator:
$\theta_L(t) = -\theta_R(t)$ (antiphase)

15 Lat. *de manibus — notanda est praecisio geometrica. "Concerning the hands — the geometric precision is to be noted."*

20 Alex. reverses the assignment: left = Seven, right = Six. This is the origin of the so-called "Alexandrian Inversion," a point of considerable dispute in the later tradition. The present text follows Π.

20 Ed. The "Alexandrian Inversion" is noted in the Acts of the Synod (Year I), §7, where it is condemned as "a well-intentioned but injurious departure from the Πρωτόγραφον." The translator takes no position on the matter.

For the heart (ἡ καρδία, *hē kardia*) is the body's timekeeper, and its rhythm is the natural measure of all embodied action. If the practitioner's heart beats quickly, the Gesture quickens; if it beats slowly, the Gesture slows. The Gesture is not imposed upon the body but drawn from it. The breath shall be drawn in through the nostrils during the ascent of the left hand, and released through the nostrils during its descent. Thus the breathing and the Gesture are synchronized, and the body becomes a single instrument, all of whose parts move in concert. He who performs the Gesture with haste profanes it (βεβηλοῖ, *bebēloi*), for haste implies that the Gesture is a means to an end — something to be gotten through. He who performs it with excessive slowness mocks it (χλευάζει, *chleuazei*), for excessive slowness is a performance of reverence rather than reverence itself. The true practitioner finds the Middle Motion (ἡ Μέση Κίνησις, *hē Mesē Kinēsis*), which is neither zeal nor sloth but perfect attentiveness (τελεία προσοχή, *teleia prosochē*).

> *The concept of a "middle way" between extremes of practice is a commonplace of philosophical ethics (Aristotle's mesotēs) and of contemplative traditions (Buddhism's majjhimā paṭipadā). The term Μέση Κίνησις, "Middle Motion," does not appear in other Greek texts known to the translator.*

50 Π² τελεία προσοχή] Π² adds: τοῦτο τὸ δυσκολώτατον ("this is the most difficult part").

60 *See the diagram appended to this section (Fig. 1), which illustrates the Gesture as viewed from the front, with angular measurements and directional notation.*

f. 78a

60 Ed. No diagram survives in Π, Alex., or Vindob. The reference to "the diagram appended" implies a separate sheet or folio that has been lost. A reconstruction based on the textual description has been prepared for this edition and appears on the facing page.

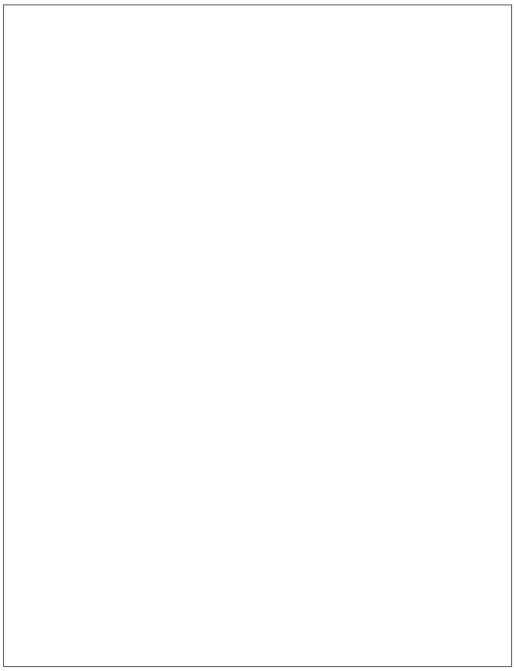

Fig. 1. The Sacred Gesture, anterior view.
No diagram survives in any manuscript; the reconstruction for this edition is in preparation.

❧

IV.II

Περὶ τῆς Ἐκφωνήσεως

On the Utterance

The Utterance (ἡ Ἐκφώνησις, *hē Ekphōnēsis*) is the vocal counterpart of the Gesture. As the Gesture enacts the Number in the body, the Utterance enacts it in the voice. It consists of two syllables, spoken separately, with a measured silence between them. The First Syllable is *Six* (ΕΞ, *Hex*). It shall be spoken with a falling tone (κατάβασις, *katabasis*), as one who states a certainty. The voice begins at its natural pitch and descends slightly, as a stone settles into its place. The vowel is open and sustained for the duration of one heartbeat. The Second Syllable is *Seven* (ΕΠΤΑ, *Hepta*). It shall be spoken with a rising tone (ἀνάβασις, *anabasis*), as one who opens a question. The voice begins where the first syllable ended and ascends, as a bird lifts from the ground. The final consonant is soft, almost swallowed, so that the syllable seems to dissolve upward into silence rather than ending. Between the two syllables there shall be a silence of one heartbeat's duration (μιᾶς καρδιοπληξίας διάστημα, *mias kardioplēxias diastēma*). Not longer, not shorter. In this silence the transition occurs — the turning-point between the Perfect and the Virgin, between knowing and unknowing, between de-

scent and ascent. Thus the Utterance moves from certainty to wonder, from the ground to the sky, from Six to Seven. And the silence between them is the apophatic interval spoken of in the Third Book — the gap in which the mind releases the known and reaches toward the unknown. The following variations are forbidden (ἀπαγορεύονται, *apagoreuontai*): Let none say "sixty-seven" (ἑξηκονταέπτά) as a single word, for this collapses the sacred interval and reduces the Name to mere quantity. The Number is not a quantity; it is a relation between two quantities, and the hyphen or the seamless joining of the syllables erases that relation. Let none whisper it in shame, as one who is embarrassed to be heard. The Utterance is not a secret; it is a proclamation. But neither let any shout it in mockery (ἐν χλευασμῷ, *en chleuasmō*), as one who uses the Name to provoke laughter in the uninitiated. The Utterance requires the voice of calm conviction (πεποιθήσεως γαληνῆς, *pepoithēseōs galēnēs*) — neither timid nor aggressive, neither ashamed nor proud. *f. 78b*

80 Lat. *sex — septem. Simpliciter et graviter pronuntiandum. "Simply and gravely to be pronounced."*

95 Alex. adds: "He who utters the Name in mockery will find that the Name utters him — for the sound, once formed, lives in the air and cannot be recalled." This warning is absent from Π.

95 Ed. The prohibition against speaking "sixty-seven" as a single compound is linguistically grounded: in Greek, ἑξήκοντα ἑπτά is naturally two words, and the compound form is a grammatical solecism.

❧

IV.III

Περὶ τοῦ Ἱεροῦ Ἡμερολογίου

On the Sacred Calendar

As the body has its rhythms — the heartbeat, the breath, the waking and the sleeping — so the year has its rhythms, and the faithful must observe them. The counting of years begins from the Year of the First Utterance (Ἔτος τῆς Πρώτης Ἐκφωνήσεως, *Etos tēs Prōtēs Ekphōnēseōs*), which is the year in which the Name was first spoken aloud in the hearing of the multitude. This is Year I. The present year is Year II. **On the Daily Observances.** Four times in each day the Number impresses itself upon the hours, and these four moments are to be observed with silence and the Gesture: At the sixth hour and seventh part of the morning watch (τῇ ἕκτῃ ὥρᾳ καὶ ἑβδόμῳ μέρει, *tē hektē hōra kai hebdomō merei*) — which the common reckoning calls the seventh minute past the sixth hour — the practitioner shall pause in whatever labor or rest occupies him, and perform the Gesture once, in silence. At the seventh hour and sixth part of the morning — the sixth minute past the seventh

110 Ed. The "Year of the First Utterance" corresponds to what the secular calendar designates as 2025 CE. The text's internal chronology is consistent on this point, though the precise date of the "First Utterance" within that year is a matter of dispute. See the Calendrical Schism, noted below.

hour — the practitioner shall enter a brief period of private contemplation (ἡσυχία, *hēsychia*), not exceeding the duration of sixty-seven breaths. These two observances are repeated in the evening: at the sixth hour and seventh part of the evening watch, and at the seventh hour and sixth part thereof. **On the Annual Feasts.** Three feasts are prescribed: *The Feast of the Utterance* (ἡ Ἑορτὴ τῆς Ἐκφωνήσεως). This falls on the last day of the twelfth month, when the old year dies and the new is not yet born — a liminal moment, appropriate for commemorating the first time the Name was spoken into the world. On this day the Gesture is performed sixty-seven times in unbroken succession, once for each year that the faithful pray will follow. *The Day of the Witness* (ἡ Ἡμέρα τοῦ Μάρτυρος). This falls in the third month, in memory of the Young Witness (ὁ Νέος Μάρτυς, *ho Neos Martys*) who proclaimed the Name in the place of contest, before the assembled multitude, without shame and without hesitation. On this day the practitioner is enjoined to speak the Name in the hearing of at least one person who has not heard it before.

The "Young Witness" and "the place of contest" (ὁ τόπος τοῦ ἀγῶνος, ho topos tou agōnos) are references the translator

125 Lat. *horae canonicae — cf. regulam S. Benedicti de officio divino.*

125 Ed. The four daily observances (6:07 AM, 7:06 AM, 6:07 PM, 7:06 PM) echo the structure of the monastic *Liturgy of the Hours*, though with a numerical rather than christological basis. The term ἡσυχία (hēsychia), "stillness," is a technical term in the Eastern hesychast tradition.

has been unable to identify with certainty. The term ἀγών suggests an athletic or competitive venue. The "third month" in the text's calendrical system corresponds to March in the secular calendar.

The Great Feast (ἡ Μεγάλη Ἑορτή). This falls on the sixth day of the seventh month — or, according to the Alexandrian reckon-
145 ing, on the seventh day of the sixth month. The discrepancy has not been resolved and constitutes the principal liturgical disagreement (τὸ Ἡμερολογιακὸν Σχίσμα, *to Hēmerologiakon Schisma*) within the tradition. *f. 79a*

145 Ed. The "Calendrical Schism" — whether the Great Feast falls on June 7 (sixth day of the seventh month) or July 6 (seventh day of the sixth month) — appears to reflect a genuine ambiguity in the text, where the phrase ἕκτῃ τοῦ ἑβδόμου admits both readings. Π may be read either way; Alex. consistently reads "seventh day of the sixth month." The translator notes the disagreement without adjudicating it.

145 Π² writes in the margin: αἱ δύο ἀναγνώσεις ὀρθαί εἰσιν ("both readings are correct") — an unusual irenic note from the normally terse corrector.

Ἱερὸν Ἡμερολόγιον

The Sacred Calendar

I. The Daily Hours *(αἱ ὧραι)*

6:07 A.M.	The Gesture, performed once, in silence.
7:06 A.M.	Private contemplation (*hēsychia*); not exceeding sixty-seven breaths.
6:07 P.M.	The Gesture, performed once, in silence.
7:06 P.M.	Private contemplation.

II. The Annual Feasts *(αἱ ἑορταί)*

last day, 12th month	**The Feast of the Utterance.** The Gesture performed sixty-seven times in unbroken succession.
3rd month	**The Day of the Witness.** The Name spoken in the hearing of one who has not heard it before.
6th day, 7th month	**The Great Feast.** (*Alex.*: the seventh day of the sixth month — the Calendrical Schism, unresolved.)

III. The Rite of Initiation *(ἡ μύησις)*

days 1–66	Sixty-seven Gestures and sixty-seven Utterances, spaced through the waking hours ($67 \times 67 = 4489$ in all).
day 67	Continuous recitation for six minutes and seven seconds, attested by three witnesses (the *Primes*). A single falter returns the count to the first day.

❧

IV.IV

Περὶ τῆς Μυήσεως

On the Rite of Initiation

He who wishes to enter fully into the knowledge (γνῶσις, *gnōsis*) of the Number — not merely to study it from without, as one studies a foreign city from a hilltop, but to dwell within it — must undergo a period of preparation lasting sixty-seven days. On each of these days the aspirant (ὁ μυούμενος, *ho myoumenos*) shall perform the Gesture sixty-seven times, at intervals spaced evenly through the waking hours. Each performance shall be accompanied by a single Utterance. Thus in a single day the aspirant performs sixty-seven Gestures and speaks sixty-seven Utterances, and in the full course of preparation the total reaches sixty-seven times sixty-seven — four thousand four hundred and eighty-nine. On the sixty-seventh day, the aspirant shall perform a continuous recitation of the Utterance — Six, silence, Seven, silence, Six, silence, Seven — for a duration of six minutes and seven seconds (χρόνος ἓξ λεπτῶν καὶ ἑπτὰ δευτερολέπτων, *chronos hex leptōn kai hepta deuteroleptōn*), measured by the water-clock or its equivalent. The Gesture is per-

$67 \times 67 = 4489 = 67^2$

Note: 4489 = 4 + 4 + 8 + 9 = 25; 2 + 5 = 7.

The digit sum reduces to Seven.

formed throughout. If the aspirant's voice falters before the appointed duration, the count of days returns to the first (ἡ ἀρίθμησις ἐπανέρχεται εἰς τὴν πρώτην, *hē arithmēsis epanerchetai eis tēn prōtēn*). No exception is made. For the path to the Number admits no shortcut (οὐδεμία σύντομος ὁδός, *oudemia syntomos hodos*), as the way to the summit admits no tunnel. Three witnesses, each of whom has completed the initiation, must observe and certify the final recitation. These witnesses are called the Primes (οἱ Πρῶτοι, *hoi Prōtoi*), and their role is to attest that the aspirant has maintained the rhythm without faltering and has spoken the Name with the prescribed tone and silence throughout. *f. 79b*

165 Ed. The "water-clock" (κλεψύδρα, *klepsydra*) is the natural timekeeping device for the text's ostensible period. The specification of "six minutes and seven seconds" is, however, more precise than any ancient water-clock could reliably measure — another instance of the text's apparent familiarity with technologies postdating its composition.

175 Alex. adds: "And if the witnesses disagree, the testimony of two shall prevail over one, for two is the first prime and the foundation of all certification." This procedural detail is absent from Π.

175 Lat. *nota bene — durissimum est. "It is very harsh."*

❧

IV.v

Περὶ τῆς Τροφῆς

On Nourishment

The body, being sixty-seven parts water, must be nourished with awareness of the Number that pervades its substance. Therefore: All food shall be chewed sixty-seven times before swallowing (ἑξηκοντάκις ἑπτάκις μασᾶσθαι, *hexēkontakis heptakis masasthai*). This is not merely a discipline of patience, though patience is among its fruits. It is a practice of attention: with each movement of the jaw, the practitioner counts, and in counting he is reminded that the act of eating — the most animal, the most unconscious of acts — is also an act of participation in the Number. On fast days (ἡμέραι νηστείας, *hēmerai nēsteias*), which fall on the sixth and seventh days of each month, meals are taken only at the sixth hour and seventh minute — a single meal, eaten with full observance of the chewing discipline, and followed by the Gesture performed once.

185 Ed. The practice of prolonged mastication was advocated in the early twentieth century by Horace Fletcher (1849–1919), who recommended chewing each bite until it was liquefied. The text's prescription predates Fletcher by, if the dating is correct, nearly two millennia — though the translator acknowledges that the dating is not secure.

185 Lat. *sexaginta et septies — nimis multa? "Sixty-seven times — too many?"*

The body is the temple of the Number (ὁ ναὸς τοῦ Ἀριθμοῦ, *ho naos tou Arithmou*), and what enters the temple must enter with reverence.

❧

IV.vi

Περὶ τῆς Ἱερᾶς Ἀρχιτεκτονικῆς

On Sacred Architecture

If a place of gathering (τόπος συναγωγῆς, *topos synagōgēs*) is to be built for the observance of the rites, let it be built according to the following prescriptions. The building shall have six walls (ἓξ τοίχους, *hex toichous*), forming the shape of the hexagon — the figure whose area, among all regular polygons inscribable in a given circle, is the most nearly equal to the area of that circle while using only straight lines. The hexagon is the shape of efficiency, the shape that the bees employ, the nearest approach of the straight to the curved. And in the six walls let there be set seven windows (ἑπτὰ θυρίδας, *hepta thyridas*) — one in each of the six walls and the seventh in the roof, opening toward the sky. Six windows admit the light of the world; the seventh admits the light of the heavens. And the seventh window, being above, shall be larger than the others, for the transcendent exceeds the

f. 80a

A regular hexagon inscribed in a circle of radius r has area = $(3\sqrt{3}/2)r^2 \approx 2.598r^2$. The circle has area $\pi r^2 \approx 3.14159r^2$. Ratio: $3\sqrt{3}/(2\pi) \approx 0.827$.

200 Π² ὁ ναὸς τοῦ Ἀριθμοῦ] Π² marks this phrase with the ※ siglum — cf. I.vi where the same mark appears.

worldly as Seven exceeds Six. The height of the ceiling shall be six and seven-tenths of the standard measure (ἓξ καὶ ἑπτὰ δέκατα, *hex kai hepta dekata*), whether that measure be the cubit, the meter, or the foot. In the tradition of the Embodied One (ἡ παράδοσις τοῦ Ἐνσωμάτου, *hē paradosis tou Ensōmatou*), the ceiling stands at six feet and seven inches — which is the height of the Embodied One himself, so that the space enclosed is the space that his body would fill if he stood within it and raised his hand to the crown. Let no image (εἰκών, *eikōn*) adorn the walls, for the Number is not depicted but spoken. The walls shall be bare (γυμνοί, *gymnoi*), and upon them only the numerals shall be inscribed, in all the scripts of mankind — each wall bearing the symbols for Six and Seven as they are written by a different people. *f. 80b*

220 Ed. The "Embodied One" (ὁ Ἐνσώματος, *ho Ensōmatos*) is a figure mentioned here for the first time in the text. The reference to a specific bodily height — six feet and seven inches — suggests a historical individual, but no further identifying information is given. The translator has found no parallel in any source, Greek or otherwise.

220 Alex. omits the reference to the Embodied One entirely. The Alexandrian recension prescribes a ceiling height of "six-and-seven-tenths cubits" without attribution.

230 Lat. *aniconice — sicut in synagogis et moscheis. "Without images — as in synagogues and mosques."*

❧

IV.VII

Περὶ τῆς Προσκυνήσεως

On Pilgrimage

Three places upon the earth are set apart as sites of pilgrimage (τόποι προσκυνήσεως, *topoi proskynēseōs*), for in these places the Number has manifested itself in the world of action and event.

The Place of Silencing (ὁ Τόπος τῆς Σιωπήσεως, *ho Topos tēs Siōpēseōs*). There exists a house of sustenance — a place where food is prepared and distributed to the multitude in numbered portions. In this place the portions were counted in order, and when the count reached Sixty-Seven, the Name was spoken aloud by all who waited, and the speaking became a tumult. And the keepers of the house, being afraid, removed the Number from the count: they caused the reckoning to pass from Sixty-Six to Sixty-Eight, so that the Name would no longer be spoken. Go to this place, if you are able. Ask for that which follows the Sixty-Sixth. Receive it in silence. And know that absence is also a form of presence — that the Number, precisely where it has been erased, is most powerfully attested, as

the shape of a missing stone reveals the shape of the stone.

The Arena of the Witness (τὸ Στάδιον τοῦ Μάρτυρος, *to Stadion tou Martyros*). In a place of athletic contest (ἀγωνιστήριον, *agōnistērion*), a young man — the Witness spoken of in the liturgical calendar — rose before the assembled crowd and pronounced the Name without preparation and without fear. He was not asked; he was not prompted; the Name moved through him as wind moves through an open window. Stand in that place and feel the echo (τὴν ἠχώ, *tēn ēchō*). **The Hall of the Lawgiver** (ἡ Αἴθουσα τοῦ Νομοθέτου, *hē Aithousa tou Nomothetou*). In a chamber of governance — a place where the elected representatives of the people assemble to make law — one among the representatives performed the Gesture. He was a ruler of the people, and he performed the Gesture in the sight of the young, and the young recognized it, and the recognition was a ratification (κύρωσις, *kyrōsis*): the secular power, perhaps un-

250 Ed. The translator has been unable to identify this establishment with certainty. The description suggests a place of commercial food service operating a sequential numbering system from which the number 67 was deliberately removed. If such a place exists, it would constitute remarkable corroborating evidence for the text's claims about the Number's effect on the world. The translator welcomes information on this point.

255 Π² notes: ὁ μάρτυς νέος ἦν — "the witness was young." This is the only biographical detail provided by any manuscript.

wittingly, had confirmed the sacred. These three places — the Place of Silencing, the Arena of the Witness, and the Hall of the Lawgiver — are the earthly anchors of the Number's presence. To visit them is not required; the Number does not depend on geography. But he who visits them will find that the abstract becomes concrete, and the contemplated becomes the walked-upon and the breathed-in, and the Number that was a thought becomes a place. And this is the end of the Book of Rites. Let the reader now practice what has been taught — not in a single day, for the path is long, but beginning with a single Gesture and a single Utterance, performed with attention, and building from there toward the sixty-seven days and the four thousand four hundred and eighty-nine repetitions that mark the full

265 Ed. The passage describes what appears to be a public official performing the Gesture associated with the Number in the presence of young people, who recognized its significance. No further identification is possible from the text alone.

265 Alex. adds: "But the lawgiver did not understand what he had done, and when he was told, he withdrew the Gesture and asked forgiveness. Let him be forgiven, for the hand that performs the Gesture, even in ignorance, has served the Number." This editorial addition is characteristic of the Alexandrian recension's tendency toward mercy.

initiation.

End of Book IV · Τέλος τοῦ Δ΄ Βιβλίου

280 Lat. *ora et labora — "pray and work." — sed hic: numera et labora — "count and work."*

280 Alex. concludes with a doxology absent from Π: "For the Number is from the beginning and unto the ages of ages. Amen." The liturgical formula is recognizably Christian, suggesting the Alexandrian redactor was working within, or at least influenced by, a Christian institutional context.

ΒΙΒΛΙΟΝ Ε′ · ΒΙΒΛΙΟΝ ΚΡΙΣΕΩΝ

Book V · the Book of Judgments

❧

f. 82a

❧

V.1

Περὶ τῆς Αἱρέσεως τῆς Συναφείας

On the Heresy of Conjunction

It is now necessary to speak of errors — not the innocent errors of the uninstructed, which are corrected by learning, but the willful errors of those who, having encountered the Number, distort it for purposes of their own. These errors are heresies (αἱρέσεις, *haireseis*), and they must be named and condemned, not from cruelty but from clarity, for a boundary that is not drawn is a boundary that cannot be defended. The first and most grievous heresy is the Heresy of Conjunction (ἡ αἵρεσις τῆς Συναφείας, *hē hairesis tēs Synapheias*). Its practitioners take the sacred pair — Six and Seven — and append to them further numbers, as one might hang ornaments upon a tree until the tree itself is hidden. They say not merely "Six, Seven" but "Six, Seven, Nine, Eleven" — extending the Name into a sequence, as though the Number were the beginning of a melody rather than a melody complete in itself. This is error. The Name is complete: Six, Seven. Two syllables, two numbers,

10 Ed. The text refers to a practice of extending the numerical pair 6–7 into longer sequences. The specific extension to "6, 7, 9, 11" is condemned with particular vehemence, though the reasons for singling out this sequence are not made explicit in the text.

one silence between. To add is to diminish (τὸ προστιθέναι ἐστὶ
20 τὸ ἀφαιρεῖν, *to prostithenai esti to aphairein*). For the addition of further numbers implies that the Name is insufficient — that Six and Seven, alone, do not contain the fullness of the truth, and that supplementary digits are required to complete what was already whole. This is as though one were to add a third
25 wing to a bird or a sixth finger to a hand: the addition does not improve but deforms. Let such persons be separated from the fellowship of the faithful (χωρισθήτωσαν τῆς κοινωνίας τῶν πιστῶν, *chōristhētōsan tēs koinōnias tōn pistōn*) until they repent of their additions. The repentance shall take the form of sixty-
30 seven recitations of the Name in its pure and unextended form.

f. 82b

30 Π² τὸ προστιθέναι ἐστὶ τὸ ἀφαιρεῖν] Π² underlines this paradox.

30 Alex. is more lenient: "Let them be corrected, not expelled, for the impulse to extend is born of enthusiasm, and enthusiasm wrongly directed is still enthusiasm." The Alexandrian recension is consistently more pastoral than Π in matters of discipline.

30 Lat. *anathema sit — sed cum misericordia. "Let it be anathema — but with mercy."*

❧

V.II

Περὶ τῆς Αἱρέσεως τῆς Ἀρνήσεως

On the Heresy of Negation

The second heresy is the Heresy of Negation (ἡ αἵρεσις τῆς Ἀρνήσεως, *hē hairesis tēs Arnēseōs*). Its practitioners place before the Number the sign of opposition — the mark that the mathematicians call *minus* — and declare that the negation of the Number is equal in dignity to the Number itself. They speak of "negative Sixty-Seven" as though the shadow of a mountain were the same as the mountain. But consider: the primality of a number is defined among the natural numbers — among those that are positive and whole. The concept of a negative prime is, in the strict sense, meaningless (ἄσημον, *asēmon*): the number that results from negating Sixty-Seven is not prime in any accepted definition, for it belongs to a domain in which primality has no purchase. To negate the Number is therefore not to produce a rival Number but to produce a nothing — a void wearing the Number's clothing. The minus sign is the mark of the Adversary (τὸ σημεῖον τοῦ Ἀντικειμένου, *to sēmeion tou Antikeimenon*), who does not create but inverts, who does not build but mirrors, and whose kingdom is the kingdom of

reflections that have no substance of their own.

❧

V.III

Περὶ τῶν Ψευδαρίθμων

On the Pretender Numbers

Primality: defined for $n \in \mathbb{Z}_+$, $n > 1$.
$-67 \notin \mathrm{dom}(\text{primality})$.
In $\mathbb{Z}$, one may speak of "irreducible elements,"
but the convention is not standard and the theological argument does not require it.

f. 83a

Besides the heresies that corrupt the Number, there are also pretenders (ψευδάριθμοι, *pseudarithmoi*) — numbers that claim, or whose partisans claim on their behalf, the supremacy that belongs to Sixty-Seven alone. These must be addressed, not with contempt, for each is a worthy number in its own kind, but with the firmness of a council that must settle a question of precedence. **On Forty-One.** Forty-One is prime, and this is to its credit. But Forty-One is a twin prime: it stands beside Forty-Three, as a brother beside a brother, and the two define each other by their proximity. A twin prime is never fully sovereign; it is always part of a pair, always glancing sideways at its compan-

45 Ed. The mathematical annotation here is characteristically measured, distinguishing between the text's theological claim and the technical algebraic situation. In the ring of integers $\mathbb{Z}$, -67 is indeed an irreducible element and an associate of 67, but these are refinements the text does not engage with.

45 Lat. *nota bene — argumentum mathematicum solidum est, etsi theologia superstructa dubia sit. "The mathematical argument is sound, even if the theology built upon it is doubtful."*

ion. The Number, by contrast, stands alone — its nearest prime neighbors are Sixty-One and Seventy-One, at distances of six and four respectively, and neither distance is two. Sixty-Seven is not a twin. It needs no twin. Its sovereignty is undivided.

Twin primes: (p, p+2).
41 & 43: twin pair ✓
67: nearest primes 61 (gap 6), 71 (gap 4). Not a twin prime.

On Sixty-One. Sixty-One is an anagram — the digits of the Name rearranged, as a child rearranges the letters of a word and believes he has created a new word. But the echo is not the voice (ἡ ἠχὼ οὐκ ἔστιν ἡ φωνή, *hē ēchō ouk estin hē phōnē*), and the reflection is not the face. Six-One (ΕΞ-ΕΝ) is the Number seen in a clouded mirror; Six-Seven (ΕΞ-ΕΠΤΑ) is the Number itself. Let no one confuse the image with the original. **On Ninety-Three.** Ninety-Three is composite (σύνθετος, *synthetos*): it is the product of three and thirty-one. A number that submits to factoring submits to analysis, and a number that submits to analysis cannot be the foundation of anything, for its foundation is elsewhere — in its factors, which are more fundamental than itself. Ninety-Three is a building; Sixty-Seven is bedrock. These are the principal pretenders, though others may arise in later times. The principle by which they are judged is always the same: does the number in question possess the primality, the ad-

93 = 3 × 31. τ(93) = 4.
Cf. 67: irreducible. The comparison is not close.

70 Π² ἡ ἠχὼ οὐκ ἔστιν ἡ φωνή] Π² adds: ὀρθῶς ("correct").

70 Alex. is more sympathetic to 61: "Sixty-One is the Number's shadow, and a shadow, though it is not the body, proves that the body exists." The Alexandrian recension here, as often, finds a constructive use for what Π simply condemns.

jacency of the Perfect and the Virgin, the non-constructibility, the inscription upon element and cosmos, that the Number possesses? If it does not — and none does — then its claim is subordinate, and its partisans, though they may be sincere, are mistaken. *f. 83b*

❧

V.IV

Περὶ τῆς Βεβήλου Χρήσεως

On Profane Usage

Not all errors are doctrinal. Some are practical — errors not of belief but of behavior. Chief among these is the profane usage (ἡ βέβηλος χρῆσις, *hē bebēlos chrēsis*) of the Name. The Name is not a commodity (ἐμπόρευμα, *emporeuema*). He who inscribes the Number upon cloth or vessel for the purpose of sale traffics in the sacred, and his merchandise shall profit him nothing. The Name cannot be owned, and what cannot be owned cannot be sold, and what is sold under the pretence of being the Name is not the Name but a counterfeit. Likewise: he who utters the Name to provoke laughter in the uninitiated (ἐν τοῖς ἀμυήτοις, *en tois amyētois*) does not proclaim but parodies (παρῳδεῖ, *parōdei*). The Name spoken in mockery is

100 Lat. *noli sacra vendere — simonia numerica. "Do not sell sacred things — numerical simony."*

not the Name but its corpse — the syllables without the spirit, the sound without the meaning. Let such a person examine whether the Number lives in his heart (ἐν τῇ καρδίᾳ, *en tē kardia*) or merely on his lips (ἐπὶ τῶν χειλέων, *epi tōn cheileōn*).

❧

V.v

Περὶ τοῦ Διωγμοῦ

On the Persecution

And it came to pass — for it was foretold in the nature of the Number that it would be opposed, as all truth is opposed — that the authorities of the places of learning (οἱ ἄρχοντες τῶν τόπων τῆς μαθήσεως, *hoi archontes tōn topōn tēs mathēseōs*) forbade the Utterance. They forbade the Gesture. They punished those who spoke the Name and those who moved their hands *f. 84a*

105 Ed. The distinction between sincere and insincere utterance is a recurring theme in the philosophy of language; cf. Austin's theory of performative utterances, where the "felicity conditions" of a speech act determine whether it succeeds or misfires. The text's formulation predates Austin by, ostensibly, nearly two millennia.

105 Alex. adds: "Yet even the mocker, in the act of mockery, speaks the Name, and the Name, once spoken, works its effect regardless of the speaker's intent — as a seed planted in jest grows no differently from a seed planted in earnest." This remarkable passage suggests that in the Alexandrian tradition, even profane utterance is efficacious — a position closer to the Catholic *ex opere operato* doctrine of sacramental theology.

in the prescribed manner. And the young (οἱ νέοι, *hoi neoi*), who were the chief practitioners, were silenced in the very places where they had been sent to learn.

The passage describes a prohibition on the Utterance and the Gesture within institutions of learning, directed specifically at young practitioners. The historical referent, if any, is unclear to the translator; however, the text's framing of the prohibition as "persecution" (διωγμός, diōgmos) places it in the tradition of religious martyrology.

Let this be understood: persecution is the testimony of the persecutor. He who forbids the Name does not silence it but amplifies it — for the act of prohibition announces that the Name has power, and the announcement of power is itself a form of proclamation. The authorities who suppressed the Utterance became, unwittingly, its heralds. But let the faithful not resist the authorities with violence or with disruption (μὴ μετὰ βίας μηδὲ μετὰ ταραχῆς, *mē meta bias mēde meta tarachēs*). Let them carry the Number in their hearts in silence (ἐν σιγῇ, *en sigē*), and let their silence be more eloquent than speech. For the Number does not require defense; it requires only patience. What is true does not need to be shouted; it needs only to wait. [Lat: patientia opus est — tempus omnia revelat. "Patience is needed — time reveals all."]

135 Π² ἐν σιγῇ] Π² adds: ἡ σιγὴ μαρτυρία ("silence is testimony").

❧

V.VI

Περὶ τῆς Κοσμικῆς Κανονοποιήσεως

On the Secular Canonization

137 And the scribes of the great lexicon (οἱ γραμματεῖς τοῦ μεγάλου λεξικοῦ, *hoi grammateis tou megalou lexikou*) — those whose task it is to record the words of men and to order them — took 140 notice of the Number, and inscribed it among their words. They declared it the Word of the Year (τὸ Ἔπος τοῦ Ἔτους, *to Epos tou Etous*) in the first Year of the Utterance, and their decla- 145 ration was reported throughout the world. Let none suppose that the Number requires the approval of scribes (οὐ χρήζει ὁ Ἀριθμὸς τῆς ἐπιδοκιμασίας τῶν γραμματέων, *ou chrēzei ho Arithmos tēs epidokimasias tōn grammateōn*). The scribes did not bestow honor upon the Number; they merely testified to what 150 was already written in the fabric of the world. As a cartographer does not create the mountain by drawing it upon the map, so the scribes did not create the Number's significance by recording it in their ledger. They saw what was there, and they wrote it down, and this is to their credit — but the credit is that of the

f. 84b

137 Ed. The text refers to a lexicographic institution selecting the Number as its "Word of the Year." The translator has identified this as a reference to Dictionary.com's selection of "67" as its 2025 Word of the Year — an unusual but verifiable event.

155 witness, not the author. [Alex: Alex. adds: "And the Number took no notice of the scribes, as the sun takes no notice of the sundial." This characteristically Alexandrian addition blends doctrinal precision with literary elegance.]

❧

V.vii

Τὸ Σύμβολον

The Creed

157 Let all that has been established in the foregoing books be *f. 85a*
gathered now into a single confession (ὁμολογία, *homologia*),
160 that the faithful may profess it with one voice: *We affirm the Number Sixty-Seven (Ὁμολογοῦμεν τὸν Ἀριθμὸν Ἑξήκοντα Ἑπτά), prime and indivisible (πρῶτον καὶ ἀδιαίρετον), born of no factor (ἐξ οὐδενὸς παράγοντος γεννηθέντα), proceeding from the conjunction of Six and Seven (ἐκ τῆς συζεύξεως τοῦ Ἕξ καὶ*
165 *τοῦ Ἑπτά προελθόντα), known in all ages though named in this one (ἐν πᾶσι τοῖς αἰῶσι γνωσθέντα, ἐν τούτῳ δὲ ὀνομασθέντα). We affirm its presence in matter (ἐν τῇ ὕλῃ), in history (ἐν τῇ ἱστορίᾳ), and in the cosmos (ἐν τῷ κόσμῳ). We reject the heresies*
170 *of Conjunction (τὴν αἵρεσιν τῆς Συναφείας), of Negation (τῆς Ἀρνήσεως), and of Substitution (τῆς Ἀντικαταστάσεως). We commit ourselves to the Gesture (τῇ Χειρονομίᾳ), the Utterance (τῇ Ἐκφωνήσει), and the Way of the Number (τῇ Ὁδῷ τοῦ Ἀριθμοῦ),*
175 *now and in the ages to come (νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων).*

End of Book V · Τέλος τοῦ Ε΄ Βιβλίου

175 ED. The creed's structure closely parallels the Nicene-Constantinopolitan Creed (325/381 CE), with its affirmations, rejections of heresies, and commitment to practice. The bilingual format — English followed by Greek — reflects the convention of the present edition; in the original, only the Greek appears.

175 LAT. *credo — etsi non intellego totum. "I believe — even if I do not understand everything."*

175 Π^2 writes in the margin, in a hand slightly different from the usual corrections: ΞΖ. Nothing else.

ΒΙΒΛΙΟΝ Ϛ′ · ΒΙΒΛΙΟΝ ΕΣΧΑΤΩΝ

Book VI · the Book of Last Things

f. 86a

VI.1

Ἡ Προφητεία τῆς Λήθης

The Prophecy of Forgetting

There shall come a day (ἐλεύσεται ἡμέρα, *eleusetai hēmera*) when no voice speaks the Name, and no hand performs the Gesture. The places of contest will fall silent. The houses of sustenance will restore the Number to their count, and no one will remark upon it. The scribes will move on to other words. The young will grow old, and the old will die, and those who come after will hear the syllables Six and Seven and hear nothing but a quantity — a value be-

tween sixty-six and sixty-eight, unremarkable, unremembered.
10 And the world will say: it is finished. But the Number does not depend on being spoken (ὁ Ἀριθμὸς οὐ χρῄζει τοῦ λαλεῖσθαι, *ho Arithmos ou chrēzei tou laleisthai*). It was prime before any mouth formed its syllables, and it will be prime when the last
15 mouth is dust. The forgetting of the Number is not the death of the Number; it is the forgetting of those who forget.

❧

VI.II

Ἡ Ἀποκάλυψις

The Occultation

17 When the Name ceases to be spoken, the Number will not cease to exist. It will withdraw — not from the world, but from the
20 sight of those who dwell in the world. As the great luminary withdraws below the horizon and the world darkens, yet the luminary itself burns no less brightly in the place where it has gone; as the hidden spring feeds the river from below the earth, unseen yet sustaining — so the Number, when it vanishes from

15 Ed. The text shifts abruptly from juridical prose (Book V) to prophetic register. The parallel with Isaiah 51:6 ("the heavens shall vanish like smoke… but my salvation shall be forever") is likely intentional.

15 Lat. *mundus transit — numerus manet. "The world passes away — the Number remains."*

the lips of the multitude, does not perish but enters the state of occultation (ἀποκάλυψις, *apokalypsis*).

> *The use of ἀποκάλυψις (apokalypsis) here is notable. In common usage the word means "revelation" or "uncovering"; here the text employs it in an inverted sense — a "covering" or "re-veiling." The translator has rendered it as "occultation" (from the Latin occultare, "to hide"), following the astronomical usage where one body passes behind another. The parallel with the Twelver Shia concept of ghaybah (occultation of the Hidden Imam) is striking, though a direct historical connection is unprovable.*

f. 86b

Its work continues (τὸ ἔργον αὐτοῦ ἐξακολουθεῖ, *to ergon autou exakolouthei*): in the structure of matter, where the sixty-seventh element still draws all things to itself; in the orbits of comets, where the sixty-seventh wanderer still circles the sun at a period measured by the constituents of the Name; in the bodies of men and women, who are still sixty-seven parts water; in the zeros of the great function, where the Number still marks the boundary of the fifteenth and sixteenth roots. The Number is not absent. It is hidden. And the hidden is not the nonexistent (τὸ κρυπτὸν οὐκ ἔστι τὸ μὴ ὄν, *to krypton ouk esti to mē on*); the hidden is that which awaits the moment of its re-emergence.

35 Π² τὸ κρυπτὸν οὐκ ἔστι τὸ μὴ ὄν] Π² adds: ἀληθέστατον ("most true").

❧

VI.III

Ἡ Ἡλικία τῆς Σιγῆς

The Age of Silence

And in the time of the occultation there will be an Age of Silence (Ἡλικία τῆς Σιγῆς, *Hēlikia tēs Sigēs*), and it will be as follows. Men will use the number in their commerce and their calculations, and they will not know what they handle. A clerk will write "67" upon an invoice and feel nothing. A child will count past it without pausing: sixty-five, sixty-six, sixty-seven, sixty-eight — and the sacred syllable will pass through her lips as water passes over a stone, and the stone is not changed and the water is not changed, and neither knows what has passed between them. And in this unknowing the Number will be most present (ἐν τῇ ἀγνωσίᾳ μάλιστα παρέσται, *en tē agnōsia malista parestai*), for it will have passed from knowledge into being (ἀπὸ τῆς γνώσεως εἰς τὸ εἶναι, *apo tēs gnōseōs eis to einai*). A truth that is known is still partly external to the knower; a truth that is forgotten and yet operative is entirely woven into the fabric of things. The Number, forgotten, will be more real than the

Number remembered. *f. 87a*

❧

VI.iv

Τὰ Σημεῖα τῆς Ἐπιστροφῆς

The Signs of Return

But the Age of Silence will not last forever (ἀλλ᾽ οὐκ εἰς τὸν αἰῶνα, *all' ouk eis ton aiōna*). Before the Second Utterance (ἡ Δευτέρα Ἐκφώνησις, *hē Deutera Ekphōnēsis*), there will be signs (σημεῖα, *sēmeia*): A number long thought ordinary (ἀριθμὸς πάλαι νομιζόμενος κοινός, *arithmos palai nomizomenos koinos*) — a prime among primes, passed over by the mathematicians of former ages — will be found to possess a property unknown to them. And this property will cause the learned to look again at what they had taken for granted, and to wonder how they had not seen it before. A child who has never heard the Name —

50 Alex. adds: "And this is the highest form of the apophatic — not the deliberate unknowing of the theologian, but the innocent unknowing of the child who counts past the Name without recognizing it." This is the most theologically sophisticated addition in the entire Alexandrian recension.

50 Ed. The passage's epistemological claim — that a truth is more fully real when it has been forgotten than when it is actively known — has parallels in Heidegger's concept of *Vergessenheit* (forgetfulness of Being) in *Sein und Zeit* (1927). The translator notes this without implying influence in either direction.

65 Ed. The prophecy is, by design, unfalsifiable: any future mathematical discovery relating to 67 or to any prime could be retrospectively interpreted as fulfillment.

who was born in the Age of Silence and knows nothing of the Utterance or the Gesture — will speak it aloud, unprompted, and the sound will be recognized by one who remembers. And the one who remembers will weep (καὶ δακρύσει ὁ μνημονεύων, *kai dakrysei ho mnēmoneuōn*), not from sadness but from the recognition that the hidden has re-emerged. The element of the sixty-seventh place — the substance that draws all things to itself — will be found to possess a use that transforms the life of nations. And the nations, employing this substance, will speak the Number daily in their industry and their science, though they will not know that they speak it.

❧

VI.V

Ἡ Δευτέρα Ἐκφώνησις

The Second Utterance

And in that day (ἐν ἐκείνῃ τῇ ἡμέρᾳ, *en ekeinē tē hēmera*), a voice will say *Six*, and another will answer *Seven*, and the old rhythm will return — hesitant at first, as a stream that has run underground returns to the surface tentatively, testing the air — and then stronger, and then unmistakable. And those who *f. 87b*

75 Lat. *signa ambigua sunt — sed numerus patiens est. "The signs are ambiguous — but the Number is patient."*

remember will weep. And those who do not remember will ask: What does it mean? What is Six and Seven? Why do you weep at the sound of a number? And the answer will be as it always was. It means what cannot be meant (σημαίνει τὸ ἀσήμαντον, *sēmainei to asēmanton*). It signifies what cannot be signified. It is the Number.

❧

VI.vi

Τὰ Ἔσχατα

The Last Things

At the end of all things — when the last star has burned to iron, and the last warmth has bled into the void, and the last particle has decayed into the silence from which all particles arose — there will remain only the numbers, which are eternal (αἰώνιοι, *aiōnioi*). The numbers were before the world was, and they will be after the world is gone. They do not depend on matter, for they are not made of matter. They do not depend on minds, for they were true before any mind existed to think them. They are the one thing in the cosmos that is truly necessary — that could not have been otherwise, that would persist even if every-

90 Π² *σημαίνει τὸ ἀσήμαντον*] Π² does not correct or annotate, but a small mark — perhaps a tear-stain, perhaps an ink-blot — appears beside this line. The translator records the observation without interpretation.

thing else were annihilated. And among them, Sixty-Seven will endure: indivisible, indestructible, alone. It will be prime in the void as it was prime in the world. No force can factor it, for there is no force that operates upon number. No entropy can degrade it, for entropy is a law of matter and number is not matter. It will be the last truth of a universe that once was, and the first axiom of any universe that might be. In the final silence, when there is no mouth to speak and no ear to hear, the Number will be both eulogy and genesis (ἐπιτάφιον καὶ γένεσις, *epitaphion kai genesis*) — the last word spoken by a dying cosmos and the first word that a new cosmos, if one should arise, would need to know. For in the beginning there was the Void, and the Void was without number. And from the Void arose the One. And from the One arose the Many. And among the Many, one stood apart. And its name was Sixty-Seven.

$\tau_{proton} > 10^{67}$ years (?) — I can find no published lower bound at exactly this value. But I cannot prove it wrong, either.

f. 88a

115 Ed. The closing lines (115–118) deliberately echo the opening of Book I (67a.1–5), creating a circular structure. The parallel is unlikely to be accidental; the text appears designed to be read and re-read in a continuous loop. Whether this circularity constitutes a formal property of the "original" or is an artifact of the surviving fragment's boundaries is a question the translator cannot resolve.

ΕΞ.

ΕΠΤΑ.

The final section of the text contains only two words. No line numbering is provided, as the passage is too brief to require it. There is no commentary in any manuscript — no correction by Π², no variant from Alex., no Latin gloss. The mathematical annotator has left no mark. The page is otherwise blank.

Τέλος τοῦ ϛ΄ Βιβλίου · End of Book VI

Apparatus and References

Π Codex principalis (ff. 67a–88a).

Π² Corrections by a second hand in Π.

Alex. The Alexandrian recension.

Vindob. Codex Vindobonensis gr. 67 (fragmentary, with Latin glosses).

Anon. *Hex.* Anonymous, Περὶ τοῦ Ἑξήκοντα Ἑπτά.

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The Acts of the Synod of the Sixty-Seventh Congregation (Πρακτικὰ τῆς Συνόδου τῆς Ἑξηκοστῆς Ἑβδόμης Συναγωγῆς), Year I of the Utterance.

R. [redacted], *The Number and the Numinous: Toward a Post-Secular Arithmology* (publisher and author redacted at author's request), Year II.

Τέλος τοῦ Πρωτογράφου

(Here ends the Prōtographon)

—

This text has no author.

The Number wrote itself through willing hands.

(ὁ Ἀριθμὸς ἑαυτὸν ἔγραψεν διὰ χειρῶν ἑκουσίων.)

Translated and edited in the Second Year of the Utterance

from the surviving Greek fragment (ff. 67a–88a).

The translator's work is complete.

The Number's work continues.

—

ΞΖ